THE SPEECHES, DISCOURSES, AND PRAYERS,

OF

Col. *JOHN BARKSTEAD*,
Col. *JOHN OKEY*, and
Mr. *MILES CORBET*;

Upon the 19*th* of *April*, being the Day of their Suffering at *TYBURN*.

Together with an *Account* of the Occasion and Manner of their Taking in *Holland*: As also of their several Occasional *Speeches*, *Discourses*, and *Letters*, both before, and in the time of their late Imprisonment.

Faithfully and Impartially Collected, for a general Satisfaction.

Prov. 29. 26. *Every Man's Judgement cometh from the Lord.*
Heb. 11. 13. *These all dyed in Faith.*

——— Printed in the Year, 1662.

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To the READER.

READER,

THou art here presented with a most famous and pregnant Instance of the weakness and incapacity of Death, yea, of the worst of Deaths, to disturb, or in the least to discompose the Spirits of Saints, who through the Faith of the Gospel have entred into Rest. Death is indeed a King of Terrors to the children of this world, but it is neither King nor terrible to him in whose heart the Peace of God rules and reigns. Christ hath said, Oh Death, I will be thy death: how can it then have any Terror in it, when there is no life in it? it is now no more to a Believer than a dead or painted Lion, which because of the want of life, can upon no other account be reckoned terrible. Col. 3. 15

We have seen Death conquered before our faces; and a company of poor frail men, subject to like passions with our selves, enabled by the Lord to bid defiance to that, the fear of which makes the highest and greatest of men all their life-time subject to Bondage. Certainly these men did familiarize Death to themselves, by those many qualified and easie Notions of it which do so frequently occur in Scripture. Job calls it a going to bed, and a lying down to rest and sleep, a hiding in the Grave till the Indignation be overpast, a great and signal change infinitely for our advantage: yea, he looks upon it as that which is in a near relation to him, calling it his Father, Mother, and Sister. Old Simeon calls it but a Discharge from our Imprisonment. And the Apostle looks upon it as a way to bring unto Jesus Christ, which is best of all. Job 14. 12, 13, 14. Job 17. 14. Luk. 2. 29. Phil. 1. 23.

Surely, these men had no other apprehensions of Death than what did comport with all the fore-going Scriptural Representations

tions of it, whereof we have a moſt plain and clear Evidence, in
Iſaiah 11. 8. *that they did without the leaſt fear* play on the hole of this Aſp, *and with ſo much courage* put their hand on the den of this Cockatrice; *and ſo often with* Agag (*though in a more elevated ſenſe, and upon far better grounds*) *expreſs with ſo great and*
1 Sam. 15. 32. *open confidence, that* the bitterneſs of Death was paſt. *And ſurely, upon a ſerious and impartial reflexion upon the ſeveral Paſſages contained in the enſuing Narrative, relating to the Lives and Deaths of theſe men, the beſt grounded and the moſt critical Charity* (*notwithſtanding the Obliquity and* Odium *that lies upon the Fact for which they ſuffered*) *will command us to hope and believe, that they were wonderfully ſupported and ſtrengthened by*
Joh. 18. 11. *the Lord* to drink of that bitter Cup which their Father had given them. *We cannot but believe that while they did* run with
Heb. 12 1, 2. ſuch patience the Race which was ſet before them, they did look to JESUS their fore-runner, the Author and Finiſher of their Faith; and ſo for the Joy that was ſet before them, endured the Croſs, and deſpiſed the Shame; and, having overcome, are
Rev. 3. 21. now ſet down with CHRIST upon his Throne, even as He overcame and is ſet down with his Father on his Throne. *What remains then, but that we ſhould be continually above the fear of Death, which looks moſt gaſtly at a diſtance: but when we approach it, and begin to converſe with it, we finde that it hath neither ſtrength nor ſting; and though before we came near to it, we ſuſpected it to be an* Enemy, *yet now we perceive it is a* Friend, *and comes to us onely upon this errand, to let us know that the* Bridegroom *ſtayes for us, and would have us partake of* his Joy *by a preſent entrance with* Him *into the* Bride-Chamber. *Yea, though thy Death comes in great* Pomp *and* Solemnity *in its* Fiery Chariot, *yet do thou the rather for this ſmile upon it, and give it a* cheatful *welcome. For if Believers are capable of any honour in this world, it is that they are accounted* worthy to ſuffer *for the* Name *and* Cauſe *of their* Lord and Maſter JESUS CHRIST. *This was that which gave*
Phil. 1. 29. *the Church at* Philippi *the* preheminence, *that unto* them it was given in the behalf of CHRIST, not only to believe on him, but alſo to Suffer for his ſake. *Oh if the Servants of God did but believe* this, *there would be as much crouding at the Court of Heaven for* this Preferment, *as there is at the Courts of earth-*

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ly Princes for Promotion and Advancement in their Church and State. How did the primitive Christians long for Martyrdom, seeking and pursuing after it: publickly and boldly, to the very Teeth of the Tyrants and Persecutors proclaiming their Christianity, and therewith their zeal and readiness to water it with their blood. If we are not attained to this, yet let us with much courage and chearfulness conflict with it when it first sets upon us; let the Gibbet and the Stake be the most pleasant and delightful prospects to us, when the Providence of GOD for Christ's Cause and Interest brings us to them: being assured of this, that if the LORD vouchsafe so much of his comforting and supporting Presence to his People, who declaredly suffer for Him, in a Cause that is at least very dubitful to many good and holy men, then He will much more stand by those who lay down their Lives in behalf of that which is clear and certain to all, and concerning the truth of which we are compassed about with so great a Cloud of Witnesses. Hebr. 12. 1.

Let not therefore the Worm Jacob be discouraged, seeing the LORD hath promised to be with him, to strengthen him, to help him, and to uphold him with the right hand of his Righteousness. Onely look well to the setling of your Spiritual state, else your hearts will not be quiet and setled when you come to dye. Get an Interest in JESUS CHRIST, who alone hath abolished Death, and brought Life and Immortality to light through the Gospel: If thou art in CHRIST, then though thou dyest, the Covenant is still alive; the Relation of GOD to Abraham was as firme and strong when he had been a long time dead, as when he was alive; therefore sayes he, I AM the God of Abraham, &c. 2 Tim. 1. 10. Matth. 22. 32.

And to conclude. Get your hearts loosened from this present evil World, be ye first crucified to the World, and then it will be no great matter to you to be crucified by the World; do as the Patriarchs did, Confess your selves to be Strangers and Pilgrimes on the Earth, and then you will not think it strange concerning the Fiery Tryal which you are here exercised with. Hebr. 11. 13. 1 Pet. 4. 12.

This was certainely the happiness of these three Sufferers: GOD had throughly weaned them from all things below Himself;

ſelf; Therefore how freely and chearfully do they leave All for CHRIST? *This will be evident to all that will carefully and impartially peruſe the following Account of the ſeveral holy and gracious words which did diſtil from them, like the Rain and the Dew, during the time of their Impriſonment; as alſo their ſeveral* godly Letters *and* Epiſtles *written to their Chriſtian Friends and Relations, in and about the City of* London; *together with their* Diſcourſes, Speeches, *and* Prayers *at the time of their Execution. All which have been with care and faithfulneſs collected from the moſt authentick hands.*

Some further Paſſages are coming from Holland, *which are faithfully communicated, and may be ſpeedily publiſhed.*

A Brief

A Brief NARRATIVE *of* Col. Okey, Col. Barkſtead, *and* Miles Corbet, *Eſquire's their departure out of* England, *their Chriſtian carriage, and the kind reception they found in all places where they came; Together with the unparalleld Treachery and Inhumanity exerciſed by Sir* G. Downing, *in decoying them to, and apprehending them at* Delph. *As alſo their ſurreptitious Imbarquing thence, and Tranſporting to the Tower of* London.

THe three Perſons who are the Subject of this enſuing *Narrative*, being involved in one and the ſame danger, did, ſince the Kings coming in, at ſeveral times, and from ſeveral places ſhip themſelves for *Holland*; where after many great Difficulties and Hazards which they conflicted with (too long to be here inſerted) they ſafely arrived. Two of them, *viz.* Col. *Barkſtead* and Col. *Okey*, after a ſhort ſtay in *Holland*, did travel up higher into the Country, and at length ſetled themſelves at a Town called *Hana*, in *High Germany*; where, by their good carriage and obliging converſation, they obtained the favour and priviledge to be enrolled *free Burgers* of the ſaid Town or City. They continued there for many months in good Eſteem and Acceptation with the Inhabitants, and with great endearment of Affection to each other.

Some urgent occaſions inviting and conſtraining Col. *Barkſtead* to return for *Holland*, Col. *Okey* out of meer kindneſs and reſpect to his Friend and Companion, reſolves to accompany him; and ſo both of them took their firſt conveniency, and embarque for *Holland*; having before received encouragement to undertake the Voyage from a Friend whom they had employed to ſolicit ſome of the States General, that they might abide for a ſhort time within their Juriſdiction unmoleſted. To which, as their Friend informed them, they did moſt freely and willingly condeſcend. Another alſo was more particularly engaged by Col. *Okey*, to acquaint Sir *George Downing* (the King's Reſident now in *Holland*) with their intentions of coming ſpeedily into that Country, in caſe they might for a few dayes remain there in ſafety,

and that he had no order from the King his Maſter to ſeize them. Sir *George* did aſſure that Gentleman, that he had no order from the King to apprehend or moleſt them, but that they might be as free and ſafe there as himſelf.

Upon this laſt Encouragement they did very much depend, Col. *Okey* eſpecially, being confident that Sir *George Downing* had a particular kindneſs for him, who gave him his firſt bread in *England*, and by whoſe ſingle intereſt at firſt, he was advantaged to aſcend to ſo many ſteps of Preferment, till he was thereby raiſed to a capacity to engage his preſent Majeſty to reflect the Rays of his Favour upon him, and to commit a Truſt of ſo much Profit and Honour to him. And it is to be wiſhed that he prove not as prodigiouſly treacherous to his *latter* as he did to his *former* Maſter.

This Generous and plain-hearted Colonel (who took a meaſure of all men by himſelf) did, without the leaſt *heſitation*, repoſe a great deal of Truſt and Confidence in one, whom he had been inſtrumental to raiſe from the *duſt*; little thinking that his *New-England* tottered Chaplain, whom he clothed, and fed at his Table, and who dipped with him in his own Diſh, ſhould prove like the Devil among the Twelve to his Lord and Maſter. But whither will not Light and a Religious Profeſſion, debauched and ſtifled, precipitate a dung-hill earthly-minded man, whoſe *Gain is Godlineſs*? This is the *Renegado* that will not in the leaſt ſtick at the greateſt violation of the Laws of Humanity, that with delight and pleaſure can lick up the very Vomit of a Heathen.

They had not been long in *Holland* before their occaſions called them to *Delft*, whereof the fore-mentioned Knight had timely notice by one of his Spies, imployed for that purpoſe, and having in readineſs a Warrant from the States General for the ſeizing of them, he immediatly, by a moſt *horrid Lye*, drew in a perſon to be inſtrumental in the Apprehending of them, who when he came to know who they were, did mourn bitterly for it, and ſaid, he looked upon it as a very great Judgment of God upon him, that he ſhould be trapanned into a Deſign he ſo much deteſted and abhorred. But the Knight and his Ruffainly Crew, without the leaſt ſenſe of Humanity or Honour, having certain knowledge of their Arrival at *Delft*, did the very ſame night proceed upon their Deſign, and took them at their Lodging; together with Mr. *Corbet*, who upon notice had, that they were in Town, went only to give them a Viſit, and it being late, was even

ready

ready to take leave of them, but Providence kept him there, till he, with the other two his Companions in his Baniſhment, ſhould fall into the hands of theſe men, who thirſted after their Blood.

When they were all three thus ſeized, immediately they were hurried to Priſon, and by the procurement of Sir *George Downing*, were moſt barbarouſly uſed, having Shackles and Fetters put upon them, and ſo caſt into a naſty moiſt and dark Dungeon, having nothing elſe but the damp Earth to repoſe upon, and there continued all night, till two of the clock the next day, in a very ſad condition; But afterwards, being treated a little more like men, ſome of the States came to them into the Priſon, bringing one of their chief Miniſters with them, and between examining of them, and diſcourſing with them concerning the Fact for which they were ſeized, and the Cauſe in which they were formerly engaged in *England*, wherein Col. *Barkſtead* eſpecially gave them ſuch Satisfaction, that all of them, and particularly the Miniſter, when they took their leaves of them, ſeemed to have a better opinion, both of their Perſons and their Cauſe, than they had before; and did withall give them aſſurance, that they ſhould not be delivered up to be ſent for *England*, untill they had a more publick hearing of what they could ſay in their own defence.

But by the extream Officiouſneſs of Sir *George Downing*, and his continued Solicitations, accompanied (as is reported) with ſtrange Menaces, theſe perſons were ſoon after (not onely contrary to the particular Engagements of the Lords before-mentioned, but alſo againſt the very Laws of Nations, and of all humane Society and Commerce; yea, againſt their own former Practice in the Caſe of *Ravillеak*, who murdered the King of *France*) by Order from the States General, at two of the clock in the morning taken out of Priſon, and being manacled with Wriſt-Irons, Chains and Locks, were thruſt into a Veſſel lying at *Delft*, and from thence conveyed into one of the King of *England*'s Frigots, provided for that purpoſe, and ſo in a few dayes were brought for *England*, where they arrived at the Tower of *London* upon the Lord's day in the evening, being the thirtieth day of *March*, 1662. where they were forthwith diſpoſed of by order of the Lieutenant to their ſeveral Priſon-Lodgings, and there continued in a very comfortable condition, in reſpect of the Peace, Joy and Patience in which they did poſſeſs their Souls (as will more fully appear in the enſuing part of this Narrative) until the fifteenth of *April*, 1662. upon which day they were carried up by

Water to the *Kings-Bench Bar* to receive Judgment, having been already by Act of Parliament attainted of High Treason, for *compassing the Death of the late King Charles the First*. After a very short dispute whether the Prisoners at the Bar were the Persons named in the fore-mentioned Act of Attainder, yea or no; Witnesses being produced, who made full proof in the Affirmative, and the Prisoners themselves confessing it, the Jury, without going from the Bar, gave in their Verdict, *That they were the Persons named in the said Act*: Whereupon Judgment was given against them accordingly.

After Sentence was given, they were remanded back to the *Tower*; and in what frame of spirit they were, and how full of Joy and Peace in believing, and how sweetly and profitably both to themselves and others, they spent that little time which remained from the day of their Tryal, to the day of their Suffering, the following Collection of the *occasional Speeches* and *Discourses* which fell from them will abundantly testifie.

Their Opinion of the COVENANT.

IN Satisfaction to many Friends who much desired to know what their Opinions were, as to the *Covenant*, and the late proceedings against it; and also what they thought of the *Condition* of these Nations? They freely and fully upon occasion still answered, and largely discoursed to this effect.

Truly, said they, we can affirm it, and do affirm it, That it was in *pursuance* of the *Covenant* that we acted, and that in *defence* of it we now suffer, and doubt not but in due time God will *own his Cause* and *this Covenant*, and in such a manner too, as shall be to the *amazement*, yea, to the *horrour* and *confusion* of them that oppose it; and of others also, the *heretofore professed Friends* of it, who have lately acted so *strangely* upon it. Was it ever imagined that any of the very *first* and *strictest Composers* and *Urgers* of this Covenant, either *here* or in *Scotland*, should deal with it as they have done? That they should divide the *Civil part* of it from the *Religious*, and whilst their Zeal is all *in a flame* for the former, they should be *key-cold* for the latter, leaving that to the utmost hazard which was the *main*, if not almost the *whole* Concernment and Intendment of it? Is it likely that God will long bear with *such jugling as this*? Or, can any expect that it will pass in the *Day* of their *Accounts*? Men may think

to *baffle God* and their *own Conſciences*, to invent ſhifts, diſtinctions, pretences, and put fair gloſſes on their Actions: but *let them not be deceived, God is not mocked*, he never was, and never will be, as they will find at laſt *if they repent not.*

When ſome mentioned the *burning of the Covenant*, and by *Authority of Parliament* too. Why, what then (ſaid they) what though the *Common Hangman* hath made *Bonfires* of it? yet is the *Obligation* to it *burned alſo*? No, verily, it neither *is*, nor *can* be, nor is it any humane Law that can take it off, but ſtill it doth and will abide in *full force* and *vertue*, either to be *conſcientiouſly* performed by them that are under it, or to be *ſeverely* pleaded againſt them, if they neglect it.

But it ſeems the *Covenant* muſt be *abjured* alſo, and is abjured already by ſome, and this by a *Publick Law* too, from the Peoples Repreſentatives in Parliament, and ſo is made the *Act of the whole Nation.* Be aſtoniſhed O Heavens! and tremble O Earth! let the Sun it ſelf be clothed in *blackneſs* at this ſo horrid an Impiety! What! abjure *ſuch* a Covenant! a Covenant ſo *ſolemnly taken*! a Covenant for the matter of it, *ſo Religious! ſo Holy!* ſo *univerſally owned* by three Nations! and *owned in*, yea, *authorized* by *Parliament*, ſworn to by the *King himſelf!* A Covenant *ſo zealouſly preſſed* upon Peoples Conſciences! the force of which hath been ſo *ſtrongly urged* and *improved* for *bringing his Majeſty to the Throne!* What! a Covenant that engageth to a *Reformation!* and a Reformation according to the *beſt and higheſt Patterns!* This Covenant *abjured!* and *thus* abjured! even by *a Law*! and upon ſuch *deep* and *ſore* penalties! What is this but to bid *defiance* to God himſelf? yea, to put it to the *tryal*, whether there be a God or no, that doth indeed *look down from Heaven upon the doings of men*, (*Pſal.* 14. 2.) and whether he be *ſuch* a God, as will *avenge theſe things*? Is it not *His Word* that is made the *Rule* of this Covenanted Reformation? and was it not *He himſelf*, even his own *All-knowing Divine Majeſty*, that was atteſted, and called in as a *Witneſs* to the *ſincerity* of their hearts that took this Covenant, and that upon their own *eternal Damnation* or *Salvation*? And muſt *this Covenant* be abjured now? *this Covenant!* Is not God's *own Word*, and *God himſelf too* after a ſort abjured in that Act, whoever are guilty of it? And what if ſome of thoſe that do, or ſhall abjure it, or urge the abjuring of it upon others, have formerly *been Profeſſors of Religion*, and

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ſo far Profeſſors of it, that they have ſeemed to have been *in love with it*, delighted in it, and ſo to have *taſted of the powers of the World to come*, Will not theſe of all others be the very *chief* of ſinners, whileſt they become guilty of no leſs than the *very Sin againſt the holy Ghoſt*? or, at leaſt border as near to it as poſſibly may be. *Oh! amazing Vengeance!* Oh moſt dreadfull of all *Judicial ſtrokes* that can fall upon the *reprobate* minds of men! May not the diſmal doom of *Francis Spira* be here remembred? and *Solomons back-ſlider in heart, who ſhall be filled with his own wayes? Prov.* 14. 14. Though to commit Murder upon the High-way, and to do it *deliberately* and in *cool blood* too, be a moſt *horrid crime*, a crime againſt the *very light of Nature*, and againſt the *ſecond Table*: yet how ſhort doth it come of this, the *higheſt* of all crimes *imaginable*? a crime that murders *Conſcience!* that murders *Souls!* that murders *Religion* it ſelf! a crime againſt the *firſt Table!* moſt immediatly againſt the *Sovereign GOD!* and the greateſt of that nature that men can be guilty of. Indeed, one ſin more is found now common among us, that comes the *neareſt* to it of all others, and that is, not only the *jeering* of Godlineſs and Godly men, but the *hiſtrionical acting* of the Zeal and Affection, even the ſweeteſt and warmeſt (ſuch as the moſt *Goſpel-Miniſters* are ſometimes moved with in Praying and Preaching) by way of *mockery* and *deriſion* upon Stage-Players. Oh horrible, horrible, horrible Abomination! even ſuch an Abomination that muſt needs make deſolate: Oh *tremendous fact!* If this be not to *do deſpight to the Spirit of Grace*, what is? the corrupting and vitiating even the *Flower* of the three Nations in the *Nobility* and *Gentry*, as well as the *Youth* of the City, by the *blaſphemous*, *obſcene* and *filthy* Stage-Playes, as aforeſaid; the *polluting* the eyes and hearts of Common Spectators, even in the *open Streets*, by the many impudently *Spotted*, *Painted Faces*, and ſhameleſly expoſed *Nakedneſs*; The *moſt odious* Converſation of the *Pantaloon-Gallants* (as they are called) with their *Bruitiſh Concubines* in Stewes and Brothel-houſes, are but petty ſinnes to theſe; ſuch as the *fleſhly* and more *carnal* parts are ruined by, but thoſe other ſins reach *higher*, even to the *ſuperiour part*, the Mind and Conſcience: not but that all ſins, even the leaſt that are, have an *influence* upon the Mind too, yet not to ſuch *eminent* and *manifold* degrees of guilt as theſe. Did the poor deluded People ever *intend* theſe things? Did they imagine that matters of this nature

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would have ever been countenanced, yea, *enforced*, and that by a *Law*? And among other things, did they ever *mean* or *think* that their *burning and ſhining Lights* ſhould be extinguiſhed? or, did they think it poſſible it could have been done ſo ſoon at leaſt? Did they ever dream of ſuch groſly *Ignorant*, *Lazy*, *Sottiſh*, *Debauched Wretches* to be put into Places of Preferment, and the *fat things* of the three Nations, ſome of them poſſeſſing *two*, *three*, *four*, *five*, *ſix*, *ſeven*, *eight*, yea, *nine* or *ten Preferments* together (not fully diſcharging *any one* of them in their own perſons, no, nor by their Deputies neither) whilſt *many hundreds*, if not *ſome thouſands* of Faithful, Painful, able Miniſters are wholly laid aſide; they and their Families in the mean time being ready to *periſh* for want of *bread* for their Bodies, as well as the Congregations from whence they are thruſt, are ready to *periſh* for want of *bread* for their Souls? Did they ever aim at the encouraging, or at leaſt at the permitting of *Prieſts* and *Jeſuites* to come ſwarming in among us, and that by *thouſands*, from all forreign Parts? (which we are well aſſured of ſince we have been abroad, and in ſome of thoſe Countries too from *whence* they came) ſuch *buſie* and *induſtrious Agents* they are for their *great Maſter* the *Pope*, and ſo ſucceſsful already, that they boldly affirm it in Print, That there is a *Common Favour voted for them* in this Nation, as may be ſeen and read in one of thoſe three Popiſh Books of *Contention* between the ſaid *Prieſts* and *Jeſuites* amongſt themſelves; which were lately printed and ſold *publickly* at the *Exchange*.

Sure by this time the eyes of both *City* and *Country* muſt needs be opened (unleſs they are wholly given up to *blindneſs*) to ſee their too late lamented miſtakes, eſpecially in the *Choices* they have made, or been *conſtrained* to make. Now the poor *Under-Tenants* that have given their Vote as their *Landlords* pleaſed; now the abuſed *Inhabitants* of *Towns* and *Corporations* that have *gratified the Letters* of their powerful Solicitors, or *Menacers* rather, for men, that either they *never knew*, or could never have any *tolerable ſatisfaction* in, may ſee and feel, unto their ſorrow, what *Miſeries* they have brought upon themſelves and their Poſterities, when their few *remaining Lights* are all quite put out, when *Darkneſs*, *thick Darkneſs* covers them, when they are ready to *periſh for want of Viſion*, *Prov.* 29. 18. and a little time hath brought in that *woful Ignorance* and *Brutality*, which the *high contempt* of ſo glorious a Goſpel, as

these Nations, and especially this *City of London* hath so *long enjoyed*, deserves: Then what may not easily be done with, or to *such a* people? what *vassalage*, or *bondage*, *spiritual* or *temporal*, will they not submit unto? *Ah! poor England! Ah! thou City of London!* what Woes and Calamities, even of thine own procuring, art thou already fallen into? and how *inevitably* must thou undergo them? Thou *triumphedst* in the undoubted expectation of *assured Peace*, and *greatest Plenty*, most *prosperous* and *mighty Trade*; but how art thou already tossed with *Cares* and *Fears*? threatned with *Scarcity* and *Want*? impoverished with the loss of Trading? Thou boastedst of *freedom from Taxes*, and other *publick Burdens*; but what two years didst thou ever find so *costly* before, and so *heavy* to thee? Besides thy other constant Assessments and Payments, what thinkest thou of the *Pole-money*, the *Benevolence*, the *Chimney-money*, the *Protections* to thy Debtors, the *Monopolies* that have come upon thee thick and threefold? Thou didst reckon to be the *Glory of Nations*, the *crowning City*, to shine as bright in thy *Stones of Fire*, as ever proud *Tyrus* did, *Isa.* 23. 8. *Ezek.* 28. 14. but how greatly art thou *disappointed*? what Plagues and Judgments rather mayest thou not look for suddenly to *overtake* thee? For our parts, we are now *dying-men*; but if we were *sure* to live, yet the very apprehensions of these things makes us *even die already*. Well, what remedy remains? surely none but that which in a manner we see too much cause even to *despair* of, and that is, such a *speedy*, *hearty*, and *through Repentance*; such a *general Reformation*, such a *closing* and *firm uniting* of all parties, as our *deplorable* condition requires, and the *Covenant* we have been speaking of, *binds* us all to.

Objections we know there are against this *Covenant*, and such too as seem to have strength and weight in them, but when examined by *impartial Judges*, will be found otherwise.

Some object against the *Matter* of the *Covenant*; but to the *intelligent* and *considerative* Reader, do not the very words of it, and that in the *literal* and *grammatical* construction, most plainly declare, that the *great scope* and *aim* of it is, the *Preservation* and *Reformation* of the *true Protestant Religion*, both *Personal* and *National*? and that the preservation of *other Interests* is secured by it, in *no other* sense, and upon no other terms, but in order unto *that*, or at least-wise no further than will or can *consist with that*: Hath not the whole frame and connexion of it, a most apparent *dependance* upon, and *reference*

to

to the Religion aforesaid? and if things be duely *examined*, and the Reader will but take pains to *search* into the following Scriptures, shall he not there find that the *Covenanted Reformations* of *Hezekiah* in 2 *Chron.* chap. 29, and 30. and of *Josiah* in the same 2 *Chron.* chapters 34 and 35. and of *Ezra*, chap. 9 and 10. and of *Nehemiah*, chap. 9 and 10, were not *more holy* not *solemn* in the *matter* of them, than this our *very Solemn League and Covenant*.

And whereas it is further said, that it was *unlawfully imposed*, and by an unlawful Power *unjustly forced*, and therefore *not obliging*.

We answer to this also. When it was first taken, men did not *say so*, nor did the Generality or Body of the three Nations *think so* (whatever some particular and otherwise interested persons might) And we say further too, that all the force used (that we know of, or can remember) were only Arguments and convictive Discourses either from Prints or Pulpits. This means indeed was used, strongly *urged* and *pressed* upon Peoples Consciences, and by *those very men* too chiefly, that while it was *burned to ashes*, were altogether *silent* in the defence of it; a sin which we pray God to give them Repentance and Pardon for.

But if this Objection had any *weight* in it (as indeed it hath not) so long as the *matter* of the Covenant is *good*, and the great God is now attested by them that took it, and thereby *indispensably obliged* to God by it; do not some of the *Bishops* themselves, Dr. *Sanderson* by name, hold it *binding*, notwithstanding the pretended *force* of it?

But what need we trouble our selves with Arguments for this from the *confession of mens*, since *God himself* pleads this very Cause so *irrefragably* as he doth, both in the case of the *Gibeonites*, whose Covenant, though gotten by *fraud*, as is most apparent in the 9th of *Joshua*, yet the breach of it was *sharply revenged* many years after, in 2 *Sam.* 21. And of *Zedekiah*, whose Covenant was *forced upon him* against his will, even by an *Heathen Prince*, and yet because he *brake* it, see how God *breaks* him, in the 17th of *Ezekiel*. Let not men think to escape from an *Omnipotent* and *angry God*; a God that *alwayes* hath avenged, and *still will avenge* the quarrel of his Covenant, (*Levit.* 26. 25.) and is therefore called the *Lord God of Recompenses*, and the Lord God of Recompenses, that will *surely requite*, (*Jer.* 51. 56.) and Himself gives the reason for it more than once by the mouth of the same Prophet, saying, that it is the *vengeance of the Lord*, *the vengeance of his Temple*, Jer. 50. 28. and 51. 11.

Let our Sufferings therefore be what they *will* or *can be*, we are ſure it is for doing no more, than what *in our Places and Callings by this Covenant we are bound to do*, and that upon the utmoſt hazard of our *inward peace* here, and *eternal happineſs* hereafter.

We are charged indeed with *Diſloyalty to our late Prince*; but as matters ſtood with us, being *thus engaged*, how could we have been *loyal* to the *KING of Kings*, if we had not endeavoured at leaſt to *perform* our Vows to Him? If we were brought into this Dilemma or *double ſtraight*, that we muſt *neceſſarily* come under the cenſure of *Diſloyalty* either to God or the King, we ſay with the Apoſtles in *Acts* 4. 19. *Whether it be right in the ſight of God, to hearken unto you more than unto God? Judge ye.*

Some may *think*, and perhaps may be ready enough to *ſay* it too, that we *die like Fools*, and have *no ſufficient warrant for our ſufferings*: But for our parts we are of *another mind*, and hope ſhall be enabled to *aſſert* and *ſeal it* to the laſt drop of our Blood. And though for a time in the *preſent heat of things*, men may inſult over our *mangled Bodies*, as if by killing us they had got the Victory, and may triumph at the ſight of our *exalted Quarters*, yet when the eyes of People are *throughly opened*, and they have been long enough *wearyed* with the Miſeries and Oppreſſions of all ſorts, which they have been ſo *eagerly fond of*, and for want of due fore-ſight have ſo *haſtily* and *violently precipitated themſelves into*, they will have other thoughts: and ſuch of us as now paſs for *Murderers* (and the *vileſt* and moſt *execrable* that are too) may perhaps be accounted *worthy* of the eſteem of *Martyrs*; for what hath brought us to this we are now come to? Is it not the *ſame Cauſe* (upon the whole matter) which all the *three Nations owned*? and which ſome of us *pleaded in Parliament*, and others of us *fought for in the Field*? Was it not for oppoſing and doing what we were able to *remove* and *prevent* for the future thoſe *very miſchiefs*, as well in *Civils* as in *Eccleſiaſticks*, which while we were in Power, could not break in upon us, but now are returned *more fiercely* than ever, even like a *mighty Torrent* that bears all before it?

Let all *true-Engliſh-men* lay their hands upon their hearts, let them remember, and compare, without *paſſion* and *prejudice*, the laſt twenty years Enjoyments with *preſent times and things*. Though we had *Armies* then, and *Taxes* upon the People; yea, though we deny not, but there were ſome *unuſual actings* and *irregular proceedings*, ariſing inavoidably from the *neceſſity* and *exigence* of Affairs, (not from the

choice

choice or *desires* of those that were Actors in them.) Yet how *great* and *invaluable* were the Priviledges and Liberties which the People then enjoyed? Were their *Charters* and *Enfranchisments* endangered, as now they are? Was their Trading ever so *low*, even in the *worst* of those times, as at *this present*? Was their *precious* and *glorious Gospel* extinguished, or so much eclipsed at least, in the light of it? Did Poverty every-where march so fast upon them, even *in that time* of War, as *now* it doth in our dayes of Peace, *like an armed man*? Did we not flourish at *home* (at least comparatively) and were we not a terrour to Enemies *abroad*? Though there was not so due a care as should or might have been for the *preventing* of *Divisions*, and uniting all *just* and *good Interests* together, (a sin that is to be lamented, and will be lamented) yet was there ever such a *Floodgate opened* to all Impiety as now there is? What *prophanations* of the Sabbaths are now found among us? What *vain* and *Superstitious* Worships? What dreadful *Apostacy*? What *teaching for Doctrines the Precepts and Inventions of men*? directly contrary to Christ and the Apostles, *Matth.* 15. 9. *Col.* 2. 20 to 23. What *lewd* and *lawless lives* among all sorts of men and women? What *Chamberings* and *Wantonness*? What *Ryot* and *Excess*? What *Drinking* and *Whoring*? what *Swearing* and *Swaggering*? what *Gaming* and *Revelling*? what *Cursing* and *Damning*? what *Roaring* and *Ranting*? what *uncontrolable Wickedness* rageth every-where through the Land? even as if the men of these times had *been delivered on purpose to do all these Abominations*, *Jer.* 7. 10. May not *rueful England*, as much now as ever, sit down *in tears*, and even *weep her eyes out for grief*, Dr. *Gauden* himself being Judge?

It is true indeed, there are many that cry up the *blessedness* of these times, and the *happy changes* we are now under; that do in a manner conclude, that it is *impossible* any thing can be now done which *may admit of amendment*; that nothing ought *now* to be accounted *grievous* or *oppressive*; no, not though *Princes themselves become Companions of Thieves*, (*Isa.* 1. 23.) though *open Robberies*, *Assaults* and *Murders* be done upon the very high-wayes. The poor *Commons* of *England*, travelling about their lawful occasions, may be *now slain*, and their *innocent blood* bought and sold, if they be *Great men*, or *Great mens Sons* that do it; they may *kill* and *murder*, and do what they please, and yet shall find a deliverance. Oh! how are Witnesses, even in the *Case of Blood*, now *tampered* with, *silenced*, or *over-*awed

awed by Bribes or Threats? What *corrupt* and *unrighteous* Juries have we? How is *Judgement turned into Wormwood*? Murder into Man-slaughter, and Man-slaughter into Murder, as the case lies, for, or against a *Phanatick* (as they call him) or a *poor Commoner*? But may not such as bring the *price* or *guilt* of Innocent Blood upon their own *Families* (as well as pollute the Nation with it) chance to have the Innocent Blood of *themselves*, or some of theirs, be enquired after by the *next Jury*, whilst thus they encourage the hands of Murderers against their Brethren?

As for those that *bless* themselves with such times as these, what are they (for the most part at least) but men of most *filthy* and *dissolute* lives? such as were described before; *haters* of God and Godliness, such as *cannot endure* holiness of Life, or soundness of Doctrine, but are even *mad* against a *convincing* Ministry in the Nation, and the pious Examples of such Neighbours as walk *most close* with God, lest their own wickedness should be *reproved* or *shamed*? and whatever their *pretended devotion* may be, yet are they not such generally, as *care no more for one Religion than for another*, any further than it *suits* with the *full swing* and *dominion* of their Lusts? and is it not for this very reason that they contend so much for *present things*, even with a *zeal as hot as Hell*?

For our parts we account it *no priviledge to live*, to behold what is already come in part upon us, and is *farther* coming upon these Nations, and therefore are the less *solicitous* about our Death; And however at present we may be judged to suffer as *Malefactors*, yet who can tell but that our *Blood* may prove as *fattening* and *fructifying* towards the *Common Cause*, as the Blood of the Martyrs did in the *Church*? and then it will be no Solicism to say, *Sanguis Martyrum semen est, ut Ecclesiæ, sic Reipublicæ.*

Some

Some occaſional Paſſages, Diſcourſes and Letters of Col. John Barkſtead's, *as they were taken from his own mouth, or left behind him in writing under his own hand.*

AFter liberty was granted to ſome of his Relations and Friends to viſit him in his Impriſonment, very many of them did at ſeveral times repair to him; Thoſe who firſt came to him, were ſo affected with thoſe choice Expreſſions which dropt from him, that, like the Woman of *Samaria*, they made it their work to invite and encourage others to partake of the ſame Mercy with themſelves: Upon which many had the opportunity to hear him ſpeak, and amongſt them, ſeveral ſober and diſcreet Perſons did commit to writing the things that were moſt remarkable, which fell from him. And here we begin with what he ſpake to ſeveral Friends, who came to viſit him during the time of his Impriſonment.

Having been, ſaith he, but a very little while off of my Watch, in that time giving way to a Parley with fleſh and blood, Satan, who is never idle, was not now wanting, but put me for ſome hours to it, endeavouring to preſent to me the greatneſs of the Sufferings I was yet to go through, and my own weakneſs to go thorow them; I ſaw indeed my own weakneſs and inability, and taking the Bible to look for a word from whence I might get ſtrength and encouragement, the Lord brought me to that place, in *Iſaiah* 26. 3, 4. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee*: And ſo, ver. 4. *Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength.* And ſo ver. 8. *Yea, in the way of thy Judgement, O Lord, have we waited for thee, the deſires of our ſouls is to thy Name, and to the Remembrance of thee.*

The Lord helped him by this word to conquer all his fears, which did ariſe from the ſence of his own weakneſs and utter inſufficiency to conflict with thoſe difficulties and deaths which did now encounter him, neither was the Lord wanting in renewing his ſtrength from other portions of his good Word, which upon the opening of his Bible his eye by Providence was ſtill directed to, whereof hear him give his following Account.

When

When I was (saies he) locked up in my Lodging in the Tower alone, I began to consider what my present condition called for from me, and taking my Bible (my Joy) I first pitched on this Scripture, *Psal.* 4. 4. *Stand in awe, and sin not, commune with your own hearts upon your beds, and be still*; and ver. 5. *Offer the Sacrifice of Righteousness, and put your trust in the Lord.* After some hours spent in reading and meditating upon these words, and finding not one syllable in which there was not an overflowing fulness as to me: At this time of my Affliction I was led forth in my spirit abundantly to add more the goodness of the Lord to me, that I should so providentially pitch upon this Scripture; and now my heart being filled with ravishing Joys and Rejoycings, I looked a little further, and reading ver. 7. *Thou hast put gladness in my heart, more than in the time when their Corn and their Wine encreased.* I found that Scripture abundantly made good to me, and can truly seal to this, that in all my full enjoyments of the Creature, I never had such Joy and Gladness in my heart as now, and that all the Afflictions, Cares, and Torments I have met with, are nothing to those sweet Enjoyments that God hath given in through Jesus Christ; No, no, *there is more affliction in the least Sin than in the greatest Sufferings*, and that I can truly say, there hath not one private thought past through me that I was sorry, or wish I had not been so far engaged in this Glorious Cause, but I have rather admired the great love of Christ to me, that he should make choice of such a poor Creature as I am to be imployed in his Work. I must further say, that the Lord hath made *crooked things streight*, and *rough wayes plain*, and *hard and difficult things easie* to me, through the *free* and *rich Love of Christ*; Oh! he hath made Death nothing unto me now! but yet I have no strength of mine own; no, my *strength* lies in my *weakness*, and it is *CHRIST alone* that can renew my strength, which he doth daily, by setting upon my heart these following Scriptures, which have been a constant relief to me. *The Lord is my Light and Salvation, whom shall I fear? The Lord is the Rock of my Life, of whom shall I be afraid?* Psal. 27. 14. *Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.* Psal. 33. 11. *The Counsel of the Lord stands for ever, and the thoughts of his Heart to all Generations: Blessed be the Soul that hath the Lord for its Inheritance.* Psal. 138. 8. *The Lord will perfect that which concerneth me: The Mercies of the Lord endure for*

ever:

ever: forsake not the works of thine own hands. Prov. 16.9. *A mans heart deviseth his way, but the Lord directeth his steps. In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my soul. Commit thy wayes to the Lord, and thy thoughts shall be established.* Prov. 28. 28. *When the wicked arise, men hide themselves; but when they perish, the Righteous encrease. But now, thus saith the Lord that created thee O* Jacob, *and he that formed thee O* Israel: *Fear not, I am he that blotteth out thy Transgressions for my own sake, and will not remember thy Sins.* Isa. 63. 9. *In all their Afflictions he was afflicted, and the Angel of his presence saved them in his love, and in his pitty he redeemed them, and he bare them, and carried them all the dayes of old.* Lam. 3. 24, 25, 26. *The Lord is my Portion saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.* Ver. 37, 38. *Who is he that saith it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good.* Psal. 34.9. *O fear the Lord, ye his Saints; for there is no want to them that fear him.* Prov. 11. 21. *Though hand joyn in hand, the wicked shall not be unpunished; but the seed of the Righteous shall be delivered.*

Some experimental Passages in discourse with a Friend.

A Friend coming to him the week of his Tryal and Suffering, did partake of many choice breathings from him, some of them which he could call to mind are here faithfully collected.

We are to esteem Sufferings the better when they are in the Wayes of God; and we must not esteem the Wayes of God the worse, because they are accompanied with sufferings in this world.

A believing souls sufferings for Christ, do confirm him the more in the wayes of Christ.

A principle of Faith finds three sorts of Promises in the Gospel.

First, *The Promise of Assistance.*

Secondly, *The Promise of Acceptance.*

Thirdly, *The Promise of Reward.*

Then

Then he proceeded in some further Spiritual discourse.

Although I find I have no strength to encounter with those great Tryals I am to meet with, yet I will labour to quiet my heart through the Spirit of Faith, from that Scripture, *Isa.* 30. 7. *Your strength is to sit still:* and indeed I find it so.

Then one present did ask him, if he thought the Cause in which he had been engaged would ever rise again? He said, *The Cause lies in the Bosome of Christ, and as sure as Christ arose, the Cause will arise again*; and we die but to make way for it: for when *John* the *Baptist* came to prepare the way for Christ, he must be beheaded for it: So we by our Death do but make way for the next coming of Jesus Christ *personally to reign a thousand years with his Saints.* And although we die, the Cause will certainly live.

The Thursday before his Suffering, he entertained some Friends who came to visit him, with very sweet and heavenly discourse, to this purpose.

That although God had given him a sight of his Eternal happiness, yet Satan would have brought all his sins before him (yea, the very sins of his youth) as unpardoned; yea, sayes he, I my self also would fain have set them before me; but God, out of his free Love through his Son, was stronger than them both, and would not suffer it, but gave me in a full assurance that all my sins were freely forgiven & blotted out, and never to be remembred against me any more; which caused such unspeakable Joyes that he was not able to utter, nor was he (to the best observation of Friends then present) ever seen so chearfull in the greatest of his prosperity.

At noon one desired him that he would eat. He answered him, that he was above that kind of meat; *for the Lord* (saith he) *hath fed me with the fat things of his own Spirit.*

The night before he suffered, he was exercised with some Fears, least he should want strength to go through the great Work he was now suddenly to engage in; he took his Bible and opened it at an adventure, and God gave him in such a word that was so suitable for him at that time, that he rejoyced and said, *Blessed be his Name that never leaves me without a word.* The

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Scripture which Providence then presented him with, was *Isa.* 54. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither the Covenant of my Peace be removed from thee, saith the Lord that hath mercy on thee.* Oh sayes he to his Friends and Relations then with him, You are the Mountains and the Hills that must depart from me now; and so took his leave of them all with much chearfulness, saying, Go seek the Lord for me, for I cannot go one hairs breadth in my *own strength.*

At another time he thus spake to some near Friends and Relations who were with him; Certainly (saith he) if I had known the comforts of this *sweet communion with God in a Prison* before, I had run to a Prison long ago. If I had suffered when my Brethren did suffer, I had had little or no blood in my body to have spilt for Jesus Christ in this *good Cause*; but God carried me into *Germany*, and there made us to sow a *good Seed*, which will never dye; and now God hath brought me back again, with more strength to suffer for his Name and Cause; Indeed the Lord hath made me in some measure now fit to go through Sufferings for him, and it is indeed He alone who hath done it.

Upon hearing the news of his Tryal, which he knew was Death to him, taking and looking into his Bible, God was pleased to set home that Scripture with his own Spirit upon his soul, 2 *Tim.* 4. 6. *For I am now ready to be offered, and the time of my departure is at hand*; and sayes he, I can truly say in the strength of the Lord, I am now ready to offer up my body to the Lord, all things being very clear to me in my own Conscience.

He earnestly desired some Friends to seek to the Lord for him, that he might have a better heart than that which he had to burn; but, blessed be the Lord, saith he, I have in a good sense *a heart and a heart*, though still my strength is in my weakness.

He was wont frequently during the whole time of his Imprisonment, to utter very sweet expressions to this purpose; That the wayes of God are very pleasant wayes, and that his sufferings were as nothing, Prisons, Chains, Manacles, with Buffetings, &c. were not to be accounted sufferings; and that had he known before, what it [illegible] been to be in Bonds for Christ, and to have the Presence of God in such a condition, he would never have gone beyond Sea; and that he had enjoyed more of God in that Palace (for so he called his close Prison) than ever he did in his life before.

He often said likewise, especially the day before his Execution, to an

eminent Minister, *That it was his great burden at that time, that ever he lifted up a finger against any of the People of God that were heretofore of another Perswasion, different from his*; and exhorted all his Friends that were present, to love the Image of Christ where-ever they see it.

A Minister being with Col. *Barkstead* the day before he suffered, and having heard that whilst he was Lieutenant of the *Tower*, he had been somewhat severe and harsh to certain godly persons (called *Fifth-Monarchy-men*) then in his custody; asked him this Question,

Sir, Had not you some good men in your custody once when you were in Power? (and intending further to have said) and were you not then somewhat harsh and severe to them? But Col. *Barkstead* anticipating his meaning, prevented him with this affectionate Reply; *Oh Sir! that very thing hath cost me many a tear, when I was some hundreds of miles from this place, and before I came into this condition; indeed they held forth an opinion concerning the* Fifth Monarchy, *or* Kingdom of Christ upon Earth, *which I was then much prejudiced against, and so prejudiced, that I was not willing to hear or reade any thing in favour of it: but now I am so perswaded of the truth of it, that I could freely lay down my life for it. Oh Sir* (saith he) *many hours would not suffice to tell you all my Experience, as touching this particular; it was since I came into Prison that the Lord hath led me into the light and knowledge of this Truth; and when I many times opened my Bible, such places of Scripture presented themselves to me as preached this Doctrine, which I several times out of prejudice waved, and would not look into; but notwithstanding, the Lord did so overcome my heart, to the faith and love of this Truth and Doctrine of* Christ's visible Kingdom here on Earth, *or the* Fifth Monarchy, *that now I could as I said before, freely lay down my life for it; and I hope the Lord will help me to speak something to this particular to morrow; but if through weakness I should not then speak so fully to it, I have left a Testimony behind me to that glorious Truth.*

When he saw his Friends at any time sad about him, he would often say to them, *Be sad for nothing but Sin, fear nothing but Sin; There is more evil in the least Sin, than in the greatest Sufferings:* this was (as he said) his own experience.

The Sheriff's man bringing him word of his Execution, and telling him he was sorry to bring him the ill news: he smiled, and very chearfully returned him this answer, *Blessed be the Lord, I am ready, and therefore it is no ill news to me.*

After which time, until Execution, he behaved himſelf with much Joy and Chearfulneſs, ſo that many that came to ſee him with tears in their eyes, went away rejoycing for that of God they ſaw in him.

At another time, to a Friend, ſpeaking to him of the greatneſs of his Afflictions, he returned this Anſwer: *My greateſt Affliction* (ſayes he) *hath been my Oppoſition to thoſe of the People of God who were contrary-minded to me.* And ſaid further, that he was much comforted and helped by the Prayers of the Saints, yea, of thoſe Saints (ſaid he) which, conſidering my dealings with them, had more cauſe to *curſe* me, than to *bleſs* me: when I heard that ſuch prayed for me, I believed they would prevail, and that God would anſwer his own Spirit in his People for me. He alſo deſired a Friend to uſe his intereſt to reconcile him to thoſe Saints whom he had offended and dealt hardly with, *viz.* thoſe who are in a proper Scripture-ſenſe for the *Kingdom of Jeſus Chriſt*; a Truth which he confeſſed he ſo much oppoſed, together with the Profeſſors of it: which Oppoſition (ſaith he) I have often felt *in my very bones*, in regard of the ſorrow it coſt me; but now (ſayes he) I rejoyce that the Lord hath enlightned me in it, though much without humane means, only by the Bible, in the time of my Sufferings.

The day before his Execution, he dined and ſupped with his Friends as heartily and chearfully as ever they ſaw him, and ſlept as well that night as he had done theſe many years; being ſtill much refreſhed and kept up with that Scripture, *He that believes in me ſhall never dye.*

In the morning he aroſe early, and the Gentleman-Jaylor bringing him word that the Sheriff was come, deſired him to be ready. He anſwered, *Bleſſed be the Lord, I am ready*: but he ſtaying a little longer than was expected, he was as one in haſte to be gone, and often looked out at the windows, ſtill wiſhing for the coming of his Chariot (for ſo he called the Sled) and when the Jaylor came for him, he went with that readineſs and chearfulneſs as was to admiration.

Theſe following Scriptures he left written upon the walls of his Priſon-Chamber in the *Tower*, viz. *Exod.* 32. 14. *And the Lord repented of the evil which he thought to do unto his People.* Num. 14. 19, 20. *Pardon I beſeech thee the Iniquity of this People, according unto the greatneſs of thy Mercy, and as thou haſt forgiven this People, from Egypt, even until now. And the Lord ſaid, I have pardoned according to thy word.* Pſal. 73. 25, 26, 27, 28. *Whom have I in*

ſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. For lo, they that are far from Thee ſhall periſh; Thou haſt deſtroyed all them that go a whoring from Thee. But it is good for me to draw near to God, I have put my truſt in the Lord God, that I may declare all thy works. Iſa. 43. 2. *When thou paſſeth thorow the Waters, I will be with thee; and thorow the Rivers, they ſhall not overflow thee: when thou walkeſt thorow the Fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Jer. 49. 11, 12, 13. *Leave thy fatherleſs Children, I will preſerve them alive; and let thy widows truſt in me. For thus ſaith the Lord, Behold, they whoſe Judgment was not to drink of the Cup, have aſſuredly drunken, and art thou he that ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink of it. For I have ſworn by my Self ſaith the Lord, that* Bozrah *ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the Cities thereof ſhall be perpetually waſtes. I have heard a rumour from the Lord, and an Ambaſſador is ſent unto the Heathen, ſaying, Gather ye together, and come againſt her, and riſe up to the battel.*

Other Paſſages and occaſional Speeches of Col. John Barkſtead, *taken by another hand, as followeth.*

AT the firſt entrance of a Friend into his Lodging, the reſpect and affection he had for him, forced him to ſhed a tear, at which he was much diſpleaſed, and ſaid, that he would have none of his Friends weep for him, but thoſe that envied his happineſs, thoſe that were unwilling he ſhould go to Heaven; And having had ſome other diſcourſe with his Friend as he lay on his Bed, he gave a brief account of Gods dealings with him in the Priſon (otherwiſe called and eſteemed by him as his Palace) which is as followeth. At my firſt entrance into this place, I was deprived of all company, being lockt up cloſe-Priſoner, none being ſuffered to come to me, only my Keeper, and he not very often; but bleſſed be God, the Sun of Righteouſneſs ſtill did ſhine upon me, though deprived of other earthly enjoyments. Now finding my ſelf in this *deſerted condition* (for ſo I looked upon it with an eye of ſence) I began to conſider with my ſelf of my eſtate, what a *miſerable man* I ſhould be were my hopes and confidence only in this life, did they depend *ſolely* on ſuch momentary things, as Friends, Relations, Liberty, &c. of which in ſo ſhort a time I am ſo much deprived; but having a confidence [illegible] that God that I had ſo long truſted in,

I resolved to apply my self to Him, which accordingly I did by Prayer, and having waited long at the Posts of Wisdoms Gate (for who would not have done it, having a key that would certainly open it, I mean that gracious Promise of an Almighty God, *That those that seek his face in sincerity, shall not seek it in vain*) the Lord was pleased evidently to appear to my poor soul, and told me, that being here in Prison, destitute of all earthly enjoyments, and having nothing in this world to trust to, I should find him instead of all to me: I continued to make my Application to him; but he was pleased afterwards for a little space to hide his face from me; but, blessed be his Name, his Spirit did not depart, but encouraged me with *Jacob*, not to let him go till he had blessed me, and after a while I beheld the light of his countenance again. Now, who would not trust in such a God as he is, in regard such a poor creature as I am could no sooner ask, but prevail. And from that time to this, the sweetness of that Communion that I have had with my gracious God, is not to be expressed; *Eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive of those things that are laid up for those that love Him.*

Several Friends coming in to see him, he was for a while interrupted in speaking, but when they departed, he proceeded with this ensuing discourse. Several, sayes he, came to perswade me to repentance for that horrid sin of *murdering my late Sovereign* (so termed by them.) For their good counsel I returned them hearty thanks, and told them that I had with tears laid all my sins open to God, and blessed be his Name, he had done the like to my conscience, for the pardon of which, through the Blood of Christ I had a full assurance; and I told them, that among all the catalogue of my sins, I could never find *that* (so termed by them) to be a sin.

The day before he dyed, there came a Letter from one that pretended to be his Friend, (though to him unknown) the substance of which was, That provided he would give a very inconsiderable sum of Money, he did not question the purchasing of his Life. Having read the Letter, he turning about to his Wife, with a smiling countenance, told her, that there was another snare, shewing her the Letter (having had several others before) and turning to the Messenger that brought the Letter, did desire him to return his Friend many thanks for his kindness, and to acquaint him that he was a very poor man, and as for Money he had none, but withal told him, that he so little esteemed temporal life, that if he had but a Farthing he would not give it to purchase it.

Another Letter came to his hands the morning he went to dye, and adviſed him, that if he would make his Addreſs to the King by way of Petition, he might have his Liberty; Provided he would fight under the *Portugal*, againſt the *Spaniard*. He returned this Anſwer, without the leaſt pauſe, and with a ſmiling countenance, *That he was now going to fight under the Banner of King* JESUS, *and therefore ſuch Temptations as theſe were very unſuitable to his Spirit.*

Several being preſent at Dinner-time on the day before he dyed, and refuſing to eat with him, he eating ſo heartily; He told them, he admired they could ſtand by and ſee a dying-man eat ſo heartily, and they not eat at all.

At night, at his going to Supper, his Wife deſired him to waſh his hands, it being the laſt time he ſhould eat with his Friends: but he refuſed it, telling her that to morrow they would be put upon the City Gates on ſpikes, and then the Rain would ſave him that labour. He likewiſe deſired one of his Relations to aire his laſt Shirt, which accordingly ſhe did. All which he ſpake with a chearful ſmiling countanance.

Saturday, being the day of his Execution, his Friends came early in the morning to ſee him, and having been there about a quarter of an hour, he asked his Keeper how he had ſlept that night? who anſwered, Very well. He likewiſe asked his Keeper, whether he did not laugh about three of the clock in the morning? ſuppoſing it to have been only a Dream: but the Keeper made anſwer, That about the forementioned time he made a very great laughter; the Keeper admiring at the occaſion of it, ſaid, Do you laugh, Sir, and are to dye to day? who anſwered, To dye! *I dye to live*, quoting that Scripture, *He that believes in me, ſhall never dye:* The reaſon of his laughter being, as himſelf ſaid, becauſe he was exceedingly tranſported with joy in the evidence of Chriſt's love to his ſoul. And indeed nothing but Joy was daily ſeated in this dying-man's countenance, as did evidently appear to all the Spectators.

The morning being far ſpent in diſcourſing with his Friends, the Sleds about eight of the clock came into the *Tower*, which making a great noiſe upon the ſtones, he ran to the window with a ſmiling countenance to view them, and ſaid, *Oh our Chariots are now come!* A little while after the Sleds came, the Gentlem. Porter, or ſome other Officer in the *Tower*, came to acquaint him with it, deſiring him to prepare for his Departure: to which he rejoycingly anſwered, That bleſſed be God, it was not then to do; and ſo with much chearfulneſs he com-

mitted his Wife into the hands of the Lord God Almighty, resting upon his Promise, *That he will be a Father to the Fatherless, and a Husband to the Widow.* A little before his Departure, he desired his Wife to button on his Cloak, which accordingly she did, and presently the Gentleman-Jaylor and a File of Souldiers came by the Lieutenant's Order and received him, at which time he parted with his Wife and Relations, as himself professed, with as much joy as ever he received them. Now being brought by the Jaylor to the Lieutenants Door, that being the place appointed for the Sleds to receive them; and although it was the place and house in which he lived in plenty and honour, yet he had so much estranged himself unto it, that he did not so much as cast his eye upon it; and no wonder, if his treasure were in *Heaven*, that his heart was *there* also. He was appointed the first that should enter the Sled, and so to be drawn the foremost of the *three* thorow the City. Having thus entred the Sled, he sat down, and looking about him with a chearful countenance, and speaking comfortable words to such Friends as were near him; after a while the Sleds were ordered to be drawn away, which accordingly was performed; and coming down the *Church-hill*, opposit to his Prison (*alias* his Palace) his Wife, with some other Friends, standing at the window, took her Handkercher out of her Pocket and shook it at him, which he perceiving, took off his Hat, and several times shaking it over his head, cryed out with an astonishing chearfulness, *To Heaven, to Heaven, to Heaven, my Love, and leave you in the Storm.* Thus passing along, he came to the Tower-Gate, where some reviled him in words and carriages, not only his Enemies, but his former intimate Friends, which he rather smiled than was troubled at. Near *Holborn* there came a young woman to him, being very earnest to speak to him, which the Sheriffs Officers permitted; all that she told him she had to say to him was this, *That whatsoever he did, she begged of him to go on chearfully in so Glorious a Cause.* Several spake to him in the same manner. And though he met with some Revilers in the way, yet the number of his Friends, and of such as blessed him and the rest in the Name of the Lord, far exceeded them. As he passed along, several times a Friend that accompanied him, asked him how he did? who told him, *he was never better in all his life, and that he grew stronger and stronger every moment.* And going up *Holborn*, being in discourse with the same Friend, he with a smiling countenance told him, *That he evidently saw Jesus Christ coming down the Hill to receive and imbrace him; and that this hours difficulty that he was now to go thorow, was not to*

be mentioned with that Glory he was to enjoy. When he came near the place of Execution, the multitude of people increasing, they could not bring the Sled near the Gallows, so the Sheriff ordered that he should be brought on foot, which accordingly was performed, and a Cart standing ready under the Gallows, he chearfully got into it; before which some of his Friends took their leaves of him, he leaving this word of Counsel with them, *To trust in that God that hath promised, Never to leave nor forsake those that trust in him.*

Being entred the Cart, the Executioner tyed his hands with black Ribbons, taking off his Perriwig, and putting on his Cap, the Sheriff told him, that he would permit him to say any thing between God and himself, but nothing in justification of the Act: but he refused to say any thing till Col. *Okey* came, which was immediatly after.

Several reviled him at the place of Execution, among the rest the Lord —— bidding him (in a scoffing way) *Good buoy Barkstead, good buoy.* To which, with a smile, he returned this Answer, *Sir, you are no Gentleman to triumph over a dying-man.*

Another thing observable was, That a Courtier by way of derision told him, *O Barkstead, you have got the Comforter,* meaning a little *Strongwater-bottle* that he had in his hand: to which he replied, *That blessed be God, he had a better Comforter than that, or else he should not be able to stand there so chearfully as he did.*

To conclude, all his carriages and actions were exceeding chearful, going through those Difficulties he met with, with an *undaunted resolution,* to the admiration and astonishment of his Enemies, and the great rejoycing of his Friends, who had before earnestly besought the Lord to vouchsafe his comforting and assisting presence to him.

A Letter of Col. *Barksteads,* sent when he was beyond the Seas to a near Friend of his in *London.*

My dear Friend,

YOurs of the last of April *I received the twelfth of* June. *The first sight of your hand-writing filled my eyes with such floods of tears, that for some hours I could not recover my sight to reade it: yet at last to reading I went, but then every line, yea every word called back my tears, and so overwhelmed my affections, that I could not get thorow it till between one and two of the clock that night, though the refreshing Comforts I found therein, and received thereby, I trust will never get thorow my heart, but have ever a place there while I have*

a being

a being in this dying, vain, and miſerable world, to which I deſire we may get our hearts mortified and dead, and alive only to our God in and thorow our Lord and Saviour Jeſus Chriſt. Now if we be mortified and dead to the world, then nothing in this world can trouble us; were all the Mountains in the world thrown on a dead man, they would not trouble him, becauſe he feels none of their weight. Chriſt's bones were not broken on the Croſs, becauſe he was dead before, but the bones of the two Thieves were; So let Afflictions and Troubles find us with mortified and dead hearts to the world, and they will never break our bones: No, no, the bones of thoſe were broken which were alive. Our deſires will be hankring after the world, but ſurely our buſineſs is to labour after poverty of ſpirit; and as the Lord by his wiſe and over-ruling Providence hath emptied us of the Creature, and ſo of thoſe empty Comforts, we may labour to get our hearts filled with the fulneſs of him, in whoſe fulneſs there is joy, and at whoſe right-hand are pleaſures for evermore, *one drop of whoſe fulneſs is worth ten thouſand worlds. Ah! alas, alas, Content doth not always go clothed in ſilk, neither is it in the company of rich men and women. No, no, they, and they alone, are the contented rich men and women in this world, whoſe deſires are ſatisfied, I mean whoſe deſires are ſatisfied in God, or whoſe deſires God ſatisfies; ſuch a poor ſoul looks on its preſent condition beſt, becauſe God ſees it beſt. I cannot here but caſt a weeping eye and a bleeding heart back on thoſe our many days and years of mercy; the Lord was pleaſed to entruſt me with both, in relation to my ſoul and body, but I did not honour the God of my mercies. He gave me health, but I abuſed it, and therefore the Lord brought and continued ſickneſs. I neglected thoſe precious Ordinances I did or might have enjoyed, and behold the Lord hath caſt me into a Wilderneſs, where no water, no bread is; I neglected the Communion of the Saints, and have been (I had almoſt ſaid) ſhut out from the ſociety of men; (but more of that when I ſee you.) I neglected the ſociety of the living, and have been and am ſhut up as among the dead. Under theſe, and many other conſiderations of the like nature, hath the Lord been at work with my poor ſoul in this my wilderneſs-condition, the particulars of which would be too large a volume for a Letter; under all which, He who is, who was, who is to come, who is the choſen, faithful and true, He, even He hath ſaid, I will* never, never, never *leave thee nor forſake thee; and He that hath ſaid it,* is faithful and will not lie, *he cannot lie. Now, if I can truly ſay* the Lord is mine, and I am his, *what care I if all the world forſake me? If the Lord takes away the world, and the things of the word, and friends of the world, and gives me himſelf, I have enough. It was an excellent Note in yours to me,* God loves to the end, and there is

no end of that love, the world and the men of the world cannot do ſo. *No, no, they are a lye, & empty dying vanities, that are not while they ſeem, nor what they ſeem to be; Man, a bubble, a vapor, a ſhadow, all nothing. Then for Riches they are as uncertain*; Riches take to themſelves wings, and fly away. *Now if Man and Riches be thus uncertain nothings, what muſt their dependents be but leſs than nothing? as honour, pleaſure, great things, yea, great men*; *all a ſhadow that makes no ſtay, but paſſeth away, and immediatly they are not. Oh! is it not then below a rational creature to lay out himſelf, his precious time, his ſtrength, his All, upon ſuch pittiful poor nothings? But for a Chriſtian, a Child of God, an heir of Heaven to engage his ſoul in ſuch pittiful underling vanities, O let it not be: Hath the Lord broken our Eſtates? let us beg of him to break our hearts too; for a broken Eſtate, and a whole and a hard heart will never agree together, and there can be no content: but on the contrary, a broken Eſtate, and a broken heart, doth very often bring much more content than the full enjoyment of the creature. I bleſs the Lord, I can, through mercy, ſeal to this Truth in the Wilderneſs. Ah my Friend, my Friend! a naked dying Chriſt is above and beyond all the honours, profits and pleaſures of this world; an evenneſs and proportion between our hearts and our conditions brings content: Hath God made our eſtates low? let not us lift up our head above our condition, for this will bring bitterneſs in the end; it is through the wiſe and over-ruling Providence of the Almighty that our condition is for the preſent changed; now if we in our preſent condition deſire to ſerve the Counſel of God in our condition, it will certainly exceedingly tend to our advantage. See what the Spirit of the Lord ſayes,* Iſa. 54. 17. When thou paſſeſt thorow the fire, and thorow the water, I will be with thee, (*and ſo on.*) *Now if God be ours, and we his, he will be with us, and then what will harm us? what will or can our loſs be? or rather, what will not our advantage be? That it is a gallant thriving time with the People of God with you, I much rejoyce, and with you deſire to bleſs the Lord, for that to me is an aſſured ſign that the Lord is at work with them, and for them, and when he hath fitted his People for mercies, he will come, and will not tarry: where he gives a returning heart, he is not far from healing that heart*; *ſee* Jer. 3. 22. Return you backſliding children (*the very next words*) and I will heal your backſlidings: *And where the Lord comes to heal, ſee how ready the ſoul is to cloſe with the Lord: For the following words,* We come [*to whom?*] to thee: *why ſo?* for (*ſay they*) Thou art the Lord our God; *our buſineſs is to get an aſſurance that the Lord is our God, and Salvation and Deliverance is certainly near, or at leaſt a ſuitable ſpirit to our preſent condition, which is all*

one. My Friend, I doubt not before this you underſtand the reaſon of my not writing; I am not angry, I ſhall never have more to do with anger as formerly; No, the Lord hath made me (through mercy) ſenſible of that evil, yea, of my great evil and ſin therein; and therefore I truſt that I ſhall never be angry more, but with ſin, which is and ought to be the only object of our anger; No, no, it is a meek and quiet ſpirit that is moſt ſutable for a Chriſtian at all times, but eſpecially at ſuch a time as this. See Matth. 11. 19. Learn of me, *ſaith Chriſt*, for I am meek and lowly. *Meekneſs ſignifies humility or ſweetneſs, it is the bridle of anger, it is the glory of a Chriſtian, it graceth his calling, it keeps the ſoul in a continual peace, it makes all other Graces ſhine, it is a Grace that a Chriſtian hath conſtant uſe of, and ſo is of continual uſe in all places, and on all occaſions, but of exceeding uſe in this our day: for that to a humble heart all croſſes are ſmal; becauſe it admires the leaſt mercy, looking on it ſelf as unworthy of it: it is a convincing Grace, a Grace on which the Lord ſets a very high price; it brings reſt to the ſoul, & ſo makes the life comfortable, it keeps our heads and hearts lower than our conditions, and ſo frees the ſoul from being deſtitute in the world; it is very ſuſpitious of it ſelf, and ſo willing to know the worſt of it ſelf; it bemoans and afflicts it ſelf, and thinks better of others than of it ſelf:* Col. 3. 12. As the Elect of God, put on the bowels of meekneſs, loving-kindneſs & humility; *this muſt be done as the Elect of God. We read in* Numbers, *that the* Nazarites *as they were to drink no Wine, ſo they were to drink no Vinegar. Now a* Nazarite *was a Type of one ſet apart for God; ſuch are all Believers, whom God hath ſet apart for himſelf, God expects they ſhould drink no Vinegar, that is, they ſhould not be of froward, peeviſh, waſpiſh and ſowr ſpirits; but on the contrary, of ſweet, meek and gentle ſpirits, which is of great price both with God & man, and of great advantage to us, both in relation to our ſouls and bodies. I have been the larger in this, having been herein ſpeaking to my own ſoul. O had I had the acquaintance with this Grace formerly which the Lord hath been teaching me in the Wildernes, I ſhould certainly have been more watchful of thoſe floods of paſſions than I was, I ſhould have known that nothing could be well done in anger or paſſion, I ſhould have conſidered my own frailty, and labored to have turned the ſtream of my affections another way; I ſhould certainly have ſet a higher price on the grace of Meekneſs than I did, and have made it more my buſineſs to have been humbling my ſoul for what had bin paſt, and been mindful of renewing my Covenant daily, and thereby kept my peace with my God. I muſt beg your pardon for giving you the trouble of ſo many ſcribed lines; one of yours to me, excels all I can write, but the excellency of the grace of Meekneſs,*

gether with the uſefulneſs of it at all times, but more eſpecially at ſuch a time as this; Indeed when I ſet Pen to Paper, I intended another ſubject, but having had occaſion to make tryal of the uſefulneſs of this Tranſcendent Grace, I could not paſs it by, but was inforced to preſent you a taſt of thoſe full draufts the Lord hath been pouring forth into me, even in the Wilderneſs of the Wilderneſs; this I ſhall unriddle to you hereafter. But if this grace of Meekneſs be of ſo tranſcendent excellency and uſefulneſs, then how much doth it concern us to labour both to get and keep it; which that we may do, the firſt & principal means is certainly to ſtudy the Word more, and therein, of a more full knowledge of God and Chriſt, and of our ſelves. Of our ſelves, to conſider what once we were, what we might have been, and what it coſt Chriſt to bring us out of that condition, and what we would be if God ſhould leave us to our ſelves but for a very little ſpace, in what condition ſhould we then certainly be in one day? Let theſe and the like conſiderations cauſe us to riſe and be doing, and to labour to get and keep our hearts in a ready frame and temper for every duty the Lord ſhall call us forth to, either to do or ſuffer; and not only ſo, but to get our hearts in love with the duty: Love makes hard and difficult things light and eaſie, and therfore let us not loſe our former encouragements, nor continue in the guilt of any one ſin, but be careful to preſerve all our former Experience, to be very careful to order the duties of our preſent condition and converſation, to beware of diſturbing paſſions, and entertain all opportunities of enjoying Communion with the Saints; let us be much in the exerciſe of Faith, and alwayes labouring after ſtrength of Grace, endeavouring as much as in us lies, to make all the wayes of Chriſt eaſie, that ſo they may be delightful to us; and when we have done all, to leave the ſucceſs and iſſue to the Lord, all whoſe wayes are even, and none of them crooked or contrary one to the other; they certainly bring ſtrength, and in all of them there is good ſucceſs; for that a gracious ſoul hath all the paſſages of Gods Providence to help him, they being eaſes to the ſoul, for that they eaſe the ſoul from care, yea, they make all other things eaſie; in the wayes of Chriſt a gracious ſoul is alwayes receiving its wages in its work: Pſal. 110. Thy People are a willing people in the day of thy power; the heart of a Chriſtian doth readily imbrace Chriſt, becauſe there is ſomething in a Chriſtians heart like Chriſt; and from hence it is that the wayes of the Lord become ſtrength to the Righteous; it muſt needs be eaſy, yea, even at that time when others may look upon them as moſt rough, difficult and hard. A skilful Sailor will make way to his deſired port with a three-quarter wind; yea, if he have Sea-room, he will lay hold on ſome tack or other, though the wind blow directly againſt him. The way from

Egypt to Canaan *was not long nor difficult; but behold, through unbelief, together with a murmuring and repining ſpirit (the conſtant handmaids) what windings and turnings did they meet with in the Wilderneſs before they came to* Canaan? *the ſame ſpirit is and will be at work in every one of us, and, if the Lord give us not ſtrength, will exceedingly trouble us, and therefore we muſt take heed of vinegar ſpirits; and conſider, that a gracious heart accounts his duty his privilege, and the reaſon is, becauſe the Word that commands it is ſweet, and therefore it is he would rather come under any other burden than caſt off the Yoke of Chriſt, for that this is to him eaſie: Now if we will follow Chriſt, we muſt not think of following the world, for that is at continual enmity with Chriſt; yea, thoſe that follow the world are natural enemies to themſelves, being at enmity with God: To follow the world is a ſlighting of Chriſt, by leaving the Example of Chriſt and his Saints: It is alſo below the excellency of a Chriſtian, for the Myſteries of Godlineſs are above the Riches of the World. Again, it puts the ſoul upon a neceſſity of miſcarrying; to follow the world, croſſeth all our prayers, it hinders us from receiving of good, and deprives us of the good we had before. But I muſt abruptly break off, and take my leave of you.*

I am yours, *J. B.*

Another Letter of Col. Barkſteads, *written to a Chriſtian Friend in London.*

MY dear Friend, I am very ſenſible of my great neglect of that duty which is incumbent upon me to you-wards in the relation I ſtand to you, that I had not long before this given you an account how it hath been with me, and what the Lord hath done for me his poor unworthy Servant ſince I laſt ſaw you; that I have been a ſtranger in a ſtrange Land I need not tell you, I am perſwaded you will judge favourably of me till you underſtand how it hath pleaſed the Lord to deal with me. The truth is, my condition in ſome reſpect may reſemble the Dove that *Noah* ſent out of the Ark, that could find no place to ſet the ſoal of her foot on: thus hath it been for ſome months with me, ſo that I could not with any conveniency (becauſe of thoſe that bear an evil-will to *Zion*) write to you; but my dear Friend, though I have been abſent from you in the body, yet I can ſay truly I have not been ſo in my ſpirit; the Lord knows how my ſoul hath both night and day longed after you, and all the reſt of my Chriſtian Friends in Chriſt Jeſus; and in all my approaches to the Throne of Grace, I have made it my earneſt

requeſt to the Lord Jeſus Chriſt, that the Father of all Glory would give unto you more and more of the Spirit of Wiſdom and Revelation in the Knowledge of Chriſt, *And that you may walk worthy of the Lord unto all well-pleaſing, being fruitful in all good works, encreaſing in the bleſſed knowledge of our God*; and that you may be filled with all the love of God to his glory, and your everlaſting comfort. I know your are ignorant why I left my Native Country, and all that was near and dear unto me in this world, but which is moſt of all, the precious Goſpel of our Lord Jeſus Chriſt, and the Communion of his People, a loſs of loſſes, not to be made up but in Chriſt, and in him alone: and therefore my dear Friend, though now you enjoy the Light, yet you do not know how ſoon it may be taken from you, or you from it; it is, and ſhall be my continual prayers, that it may not be; for it is indeed the Judgment of all Judgments. The Lord God pardon unto me in the blood of our Lord Jeſus Chriſt that great neglect of it, whereof I was guilty while I was with you, that I did not improve it more to the comfort of my own ſoul. Oh my dear Friend, did you but ſee and hear that which I have ſeen and heard in my Travels, eſpecially among thoſe that profeſs Popery, it would make your heart to tremble, that blaſpheming the bleſſed Name of the Lord, all manner of wickedneſs, the horrid prophanation of the Lord's Day, and other abominations; And Oh that I could have ſaid that I had not ſeen and heard too much of the ſame, even among thoſe that term themſelves of the *Reformed Religion!* Alas, alas, the beſt of what they enjoy here, is but as the Bran to the Wheat in compariſon of what the Lord hath beſtowed on you; and therefore I beſeech you prize the Goſpel more and more, and thoſe Godly Miniſters that it hath pleaſed the Lord to ſend among you: for the Lord hath not done for other People as he hath done for you. I am verily perſwaded it is one great cauſe, among many others, that the Lord hath dealt ſo ſeverely with his own People, as to give them up into the hands of his and their Enemies, hath been the ſlighting, deſpiſing, contemning and undervaluing the precious Goſpel, and the faithful Miniſters of Jeſus Chriſt; the Lord in great mercy pardon it, not only to his own People, but to the whole Nation, if it be his bleſſed will, that they may yet know the things that concerns the Glory of God, and their own Everlaſting Reſt, before they be hid from their eyes: Oh the precious Jewel of the Goſpel! to which all the other enjoyments, even the quinteſſence of what-ever this world can afford, are not to be compared. What is there in this baſe world but vanity of vanities? What is there in great men, or great things? a ſparkle

of Fire, or a ſtorm at Sea, or a treacherous Friend, brings all to nothing in a moment; as we have ſeen by ſad experience, every day doth witneſs the truth of it; Therefore ſaith the Apoſtle, *Love not the world, nor the things of the world*; a little Grace is worth ten thouſand worlds. It was a notable ſaying of that noble Marqueſs, *That he was not worthy of Chriſt that would not give the whole World for one dayes Communion with him.* Oh! it is a good thing to have a heart eſtabliſhed in Grace; it is good in times of proſperity it is good in the dayes of adverſity; Oh it is good in ſuch a day as this, when one wave comes on the neck of another, yet the Lord even then remembereth thoſe, whom he hath promiſed he will never leave nor forſake; yea, though their troubles be many, yet the Lord will deliver them out of all in his bleſſed time: for all things ſhall certainly work for the Glory of God, and the Good of his own People. And now my dear Friend, I do moſt humbly beg in the Name of the Lord Jeſus, the continuance of your Prayers to the Lord for me, that he would be pleaſed to give me more and more of his holy Spirit, that while he is pleaſed to give me a being in the Land of the living, I may in ſome meaſure live anſwerable to the many unexpected mercies he hath beſtowed on me his poor and unworthy Servant, both in relation to my ſoul and body, and that too ſince I came into a ſtrange Land; and truly, as I want a heart to be thankful to the Lord, ſo I want expreſſions to let you know it: I ſhall only at preſent ſay *it was good for me that I have been afflicted*; and if the Lord gives me life, I ſhall not fail to let you know the goodneſs of the Lord to me in this day of my greateſt of troubles, which have not been a few. And as I humbly deſire your Prayers for me, ſo do I beg your Thanks to the Lord for me, who hath been ſo gracious to me every way. And O that now with a chearfull heart I might honour the Lord in this day of very great troubles, and that I might be humble and thankfull, and be fitted to live or to die, as the Lord ſhall be pleaſed to call me forth. That which lyeth with ſome weight upon my ſpirit, is, not ſo much the loſs of theſe outward things (for I praiſe the Lord, he hath carried me in ſome meaſure above them) but that I ſhould ſin againſt ſo bleſſed a God and loving a Father as I have done; and that I ſhould, with many of his own People, provoke the Lord to give up ſo many of his People ſo far into the hands of his and their Enemies, as he hath done at this day; would an ordinary chaſtiſement have prevailed, certainly the Common Enemy had not had their will over them: the good Lord ſanctifie his preſent hand of Affliction to all his more and

more:

more; and O that now in this day of his *East-wind* he would be pleaſed for his Name ſake to ſtay his Rough-wind, and that that may be the fruit to purge them from their ſin, and that his People may yet live to praiſe him in the great Congregation, and there to declare the goodneſs of the Lord to them in the time of their Affliction, and to ſay *it was good for them they were afflicted.*

And O my dear Friend, I do again beg your Prayers, for I am very ſenſible that I am at preſent but as a brand pulled out of the fire, and am very confident it is for the ſakes of the Lord's People that I am alive at this day; The Lord grant that while I live, I may live to the Glory of his moſt holy Name. I hope you will excuſe me for being ſo tedious to you, I ſhall therefore no further trouble you, but only preſent my due reſpects to you, and all the reſt of my Chriſtian Friends, wiſhing you from my ſoul all good here, and Glory hereafter in that World which is to come. *And now the God of all praiſe, that brought again from the dead our Lord Jeſus Chriſt, the great Shepherd of his Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work, and work in you that which is well-pleaſing in his ſight, through Jeſus Chriſt.*

I am your loving Friend in the Goſpel of
our Lord Jeſus Chriſt, *J. B.*

Another Letter written by Col. Barkſtead *to a dear Friend.*

INdeared and endearing Friend, Yours of the 4th inſtant came to my hands, which I bleſs the Lord was as ſeaſonable as welcome, and as welcome as ſeaſonable; it was to me *as Apples of Gold in Pictures of Silver*, very pleaſant and beautiful.

Dear Friend, I being now a Cloſe-Priſoner in the *Tower*, in one of the (as they conceive) meaneſt and ſecureſt Priſon-Lodgings, in which when it rains I have no place to ſit dry but in a high Window, being attended with a Life-guard of two Warders and two Souldiers day and night, and denyed the uſe of Pen, Ink, and Paper; ſo that what I write is ſo by ſtealth, and that ſo by bits, that I am forced ſometimes before I have writ two lines, to tear what I have written, and with much trouble to ſecure my Paper, Ink and Pen; but yet I have adventured on a line or two to you, to let you know that I received your welcome Letter, every line of which was, being filled with that Spirit, in and by which my ſoul hath been (through free mercy) born up by to this

very moment, far beyond and above what I am here able to expreis; Oh the infinit and Eternal Riches of the free Grace of our good God, in and through the Lord Jesus Christ, to poor unworthy creatures! it is he, and he alone that hath and doth make hard things, easie, soft and pleasant, bitter things sweet, crooked & rough ways plain and pleasant; this hath (through mercy) been his way towards me, unworthy man; since I became mans bond-man, He, even he alone, out of the free riches of his never-failing Mercie in Jesus Christ, hath made me his free-man, *He hath set my feet in large and fresh pastures*; He hath not only taken out the blots and blurs that my sins have made in my old Evidences, since the old Record and Assurance I had many years of his Eternal and Everlasting Love to my poor soul in Jesus Christ, but he even since I came within this my Palace (for so I can truly & chearfully call it) I say, through free Grace He hath not only cleared up my old Assurance, but hath also given me fair new Copies, together with such Inlargements, that are unutterable. In the Deeps I cryed, when and where none could hear but He, and He alone, who heard and answered, blessed be his Name: When my heart and my strength failed, He then heard, so that as a return of prayer, yea, of yours and the People of the Lord, together with the breathing of his own Spirit in the hearts of his People here, He hath made such gracious and full returns, that I (through mercy) can say from the first of my being in bonds, notwithstanding the weakness of my body, & present want of health through extream colds, yet the Dungeon, Chains, Bolts and Manacles have not had the least of hardness in them; no, I must say it again, through free Grace, the Lord hath not only made them easie, but pleasant; yea, though I met with kickings and buffetings, when in Irons, by some of *Downing's* men, yet the Lord strengthened me. Pray mistake me not, I do not write this, as having here any thing to boast of from my self, or from any strength of mine; no, no, I have not been without my buffetings, though in them the Lord hath been wonderful gracious to me, and he hath made me a very great gainer by them. Three times since I came into this Room or Palace, Satan, who may be truly said to go about like a roaring Lion seeking whom he may devour, waiting his opportunity, I having been for a very very little space drawn off my Out-Sentinels, and begining to hold a Parly with Sence, and reason with flesh and blood, to look backward and forward, on the right and left hand, in which work I do not remember I exceeded above half an hour, but I perceived a general discomposure and unsettlement in all my former settlements, and immediately found Satan with a full Body ready to surprize my

guards; but the Lord was merciful, and made good his Promise to me, He in the instant of time came in and shewed me where my weakness lay, and where my strength; I cryed out to Him, as a ravished Damosel, He heard and strengthened me with strength in my soul; blessed, O blessed be for ever his most great and glorious Name.

My dear Friend, I hint these things only to let you know how seasonably (through mercy) the Lord hath helped me, and doth keep me off my own weakness, and nothingness, and unworthiness; indeed *I* dare not be off the Watch, or from going the Rounds, to see if all the Sentinels be watchful every moment; *I* do now very well understand that Command, *Pray always*, *Pray continually*; watch and pray, pray and watch, are and must be a Christians constant, and continual, and unseparable Companions, at all times, and in all places.

Now that the Lord hath thus far answered the prayers of his People, what *I* shall be able to undergo the next hour *I* know not, *I* therefore do heartily again and again beg, that you would with me continually be blessing and praising the Lord for those blessed Returns he hath hitherto made to your former Prayers, and lay them before you as encouragements, and spread them before the Lord as Arguments for his hearing your Prayers, for the future, for what is yet to come; for, though *I* can say, the Dungeon, Bolts, Chains and Manacles, with kickings and buffetings, have been nothing, and therefore can comfortably and confidently desire the People of the Lord not to fear any of them, but to fear sin only, for that the least sin hath more terror in it than the greatest evil or trouble that can befall a Child of God here; therefore fear, O fear sin: yet *I* say, *I* do not know what a Sled, a Gibbet, a Halter, Ax, or Knife are, *I* have often set them before me, and have been often going up the Ladder to see if they would terrifie me, but blessed be the Lord they have not hitherto given me the least disturbance; no, no, in all that is past *I* could never yet suffer so much as such a wish to pass through my thoughts, Oh that *I* had not been engaged in this thing, or that *I* had before 1648 deserted this Cause; no, the Lord would not to this day suffer such a thought to pass through my thoughts, much less through my heart; no, *I* have over and over gone through the Cause from first to last, even from the Blood of *Rochel* to *Irelands* Massacres, the Blood of *Scotland*, and the Blood of both the Wars in *England*.

My dear Friend, and reconciled Friends on the best account, *I* must at present leave you, earnestly begging the constant continuance of yours and the People of the Lord's Prayers, with and for me, that as he hath,

so

ſo would continue to ſupport and bear up the ſpirit of his unworthy Creature, and in thoſe few dayes, or hours, he hath yet to remain on this ſide Eternity, he may neither do nor ſpeak any thing, wherein or whereby he ſhould in the leaſt diſhonour God, grieve the Spirit of Jeſus Chriſt, or give the leaſt trouble to any of the meaneſt of the Saints, or deſert that *Glorious Cauſe*, that the Lord doth and will own, and will raiſe up at his appointed time, in deſpite of all the Devils in Hell, and all the Kings, Princes and Great-men of the Earth, whoſe fleſh muſt become meat to the fowls of the Air, and their Carcaſſes dung to the Earth; for, *the Kingdoms of the Earth*, or of this world, *are to become the Kingdoms of our Lord, and of his Chriſt and he ſhall reign for ever, and ever.*

This from your truly reconciled Friend,

J. B.

Praiſe and pray, pray and praiſe, and above all watch unto prayer; pray alwayes, and watch continually.

Several occaſional Paſſages, Speeches and Letters of Col. John Okey, *during the time of his Impriſonment in the* Tower, *till the day of his Suffering.*

ON Wedneſday the 16th of *April* 1662. being the day that Col. *Barkſtead*, Col. *Okey*, and Mr. *Corbet* had Sentence paſſed upon them at the *Kings-Bench Bar*, after which a Friend went to viſit Col. *Okey*, and found him in a ſweet and bleſſed frame of ſpirit and very chearful, not in the leaſt under any diſcouragement, but acquainted the ſaid Friend that they had been up at *Weſtminſter*, and that Sentence was given againſt them; and declared he was not in the leaſt diſquieted at it, but thankfully owned the Providence of God in bringing them from the place where they were beyond Sea, to their preſent condition, wherein he profeſſed himſelf to be much ſatisfied, and declared he had rather lay down his Life here, than to have been buried in another Nation; and expreſſed further, that for what he was charged withal, and condemned, he had not the leaſt trouble upon his ſpirit. He alſo told this Friend, that he deſired to bleſs God for the Prayers of the Lord's People, for he found the benefit and advantage of them in this time of his Tryal. And with much chearfulneſs of ſpirit afterwards he did bleſs the Lord for his Goodneſs to him, declaring he had got more benefit and advantage in the time of theſe his troubles, than in many

years before; and one day especially since his coming into the *Tower*, he said, he was reading some verses in the 16th chapter of *John*, and the Lord did so set home upon his spirit, ver. 26, 27. especially that word, [*The Father himself loveth you*] that he was so much refreshed in his soul, that for an hour together he was as it were ravished with the Joy of the Lord; the sight of which was much comfort to his dear Wife, and did much refresh and chear her spirit.

And upon Friday, the day before his Suffering, several Friends went unto him about one of the clock, and were with him some hours; he several times spake to them, saying, *Well, Friends, I shall now get to Heaven before you, and shall go out of a sinful evil world, into that place where I shall sin no more, nor sorrow any more; I bless the Lord he is good to me in all his dispensations, and I could not have been without any of these afflictions.* Then he mentioned divers choice places of Scripture, as 2 *Cor.* 4. 8, 9, and the 17 verse, explaining the words to sweet advantage: *As for afflictions* (said he) *they are but slight and momentary, and that they work to glory, yea an exceeding, yea, a far more exceeding and eternal weight of glory*: And much strengthening himself with the Promises of God, *Isa.* 43. 1, 2. upon which Scripture he did thus descant; *Though Jacob was but a worm, and so trodden upon by every one, yet the Lord would be with him, and so with all his Saints and People in their sufferings.* He insisted also upon that Scripture, *Heb.* 13. 5, 6. together with many others which were proper to his condition, and the Lord was pleased to make every one of them a strengthening cordial to him.

The next day, being the day of Execution, several Friends went again to Col *Okey* by six of the clock in the morning, where they found him ready dressed, and with a sweet chearful spirit bid them welcome. They asked him how he did? he said, Never better in his life, and had found the benefit of prayers, and it had been a sweet night unto him, being sweetly refreshed; which also did much appear by his chearful and fresh countenance; for it was observed that he never looked better in all his dayes. He declared he had much quietness in his spirit, and said, As for the loss of his Estate it did not in the least trouble him. Then a Friend hinted to him, the parting with his Wife and Relations: he answered, she had been a very tender Wife to him, and had express her abundant love and tenderness in this his distress; but he was not in the least troubled at their parting, being assured the Lord would be better to her, than he could be; And also said, that though his Wife had lost much since she knew him, as to outwards, yet she had gained

much, as to the better concernments (for so his Wife had declared unto him) which doubtless, well considered, will out-weigh all other losses. Some of these Friends spent some time in prayer with him, also the Colonel himself went to prayer, and the Lord appeared very much in carrying forth his spirit to own his hand, and to see his goodness in all his dispensations, and to implore further assistance: and between the times of prayer, they had much sweet conference with him; in all which he manifested a very gracious and holy frame of spirit, and often declared with great chearfulness, that he was ready to be offered up. He was heard often to ask, whether his Chariot was yet come or no? and some Friends told him, Well, now the time draws nigh; who answered, *I am ready, I am ready.* Then came the Order for his going to the Sled, upon which he went with all chearfulness, and so went forward with undaunted courage to meet Death in the face, like a Christian Souldier indeed; who, through the Lord's assistance, presently obtained more than a Conquest over all his Enemies.

As he was in the Sled, and drew near to the place of Execution, a Friend came to him and said, Sir, I have a great desire to know how it is with you, and how the Lord is pleased to manifest himself unto you in the condition you are now in.

The Colonel replyed, Friend I thank you, I bless the Lord I have great cause to praise and magnifie his great and glorious Name, for his unspeakable goodness towards me, especially in this present dispensation; for I can truly say, and that by experience, *that the Goodness of the Lord endures for ever*; and praised be God for this present tryal.

The same Friend further replyed and said, I pray Sir, are you not at all dejected in your spirits? are you not cast down in your mind? have you not hard thoughts of God for this his strange providence towards you? The Colonel replyed, Friend, I shall endeavour to satisfie you as well as I can in this matter: and I let you know that I have not the least trouble upon my heart, nor the least burden upon my spirit upon the account of my Sufferings, neither have I any hard thoughts of God: but, on the contrary, can speak to the praise of his Grace, that his Goodness hath carried me forth above the fear of all these things. And (my Friend) let me tell you further, That I have had more experience of God, and more acquaintance with God, within these three or four dayes, than ever I had in all my life; and at this present I am so far from being dejected or cast down in my spirits, as that I am so much elevated and lifted up in my soul, that I am not able to tell you how it is with me.

And

And when he was ready to rise out of the Sled, another Friend came to him, and asked him how he did? To whom he answered, *I bless the Lord, I am very well, and do no more value what I am now going about, than this straw* (taking up a piece of a straw in his hand) *I have* (says he) *made many a Charge in my time, but now I have but one Charge more to make, and then I shall be at rest.*

Here followeth two Letters of his, to two of his old faithful Friends, eminent persons in the City of *London.*

A Letter from Col. John Okey, *directed to a Relation of his, to be by him communicated to some Christian Friends of his acquaintance about the City of* London.

SIR,

HAving a little time in this place, before I am removed to *Newgate* (where I am to go as I am informed) I thought good to give you some account how it is with me concerning my better part. I bless the Lord I never found so much spiritual joy some years before, as I have in Prison; it is according as the Apostle speaks, 2 *Cor.* 1. 3, 4, 5. And therefore let the People of God not fear a Prison, or to suffer in the Cause of God. I shall give you a touch but of three things, *viz.*

1. How it is with me in my spiritual condition.

2. I shall speak something of the Cause, for which I suffer the loss of all things which are near and dear unto me in this evil world.

3. In the last place, What a Mercy it is when the Lord is pleased to call forth a creature to suffer for the Truths of our Lord Jesus Christ in such a day as this is. I believe you have heard these from some other of the Servants of the Lord, that have gone before, in whole dishes; but you are like to have them in a broken dish, and but a few scraps, in comparison to that great feast you have had before from them that are now with the Lord. Our Afflictions sanctified, are good Cordials to the soul; and therefore it is no marvel that *David* said, *It is good for me that I have been afflicted.* And, as one observeth and saith well, a Prison being the place where, wanting other Books, a man may there best study the Book of the knowledge of himself, being separated from all business, but praying and praising the Lord God in Christ by the Spirits assistance. And since I have, by the help of the Lord, looked in some measure into my heart, I could not have thought there had been so much ignorance and impatience, pride, inordinate affection to creature-comforts, revenge, diffidence of God, self-love, and ini-

quity of all kinds in me, as I now find there is; and although the Lord in great mercy hath kept me, by his mighty power and restraining grace, from those Jayl-bird sins, as Swearing, Drunkenness, Lying, Uncleanness, and hating of his People; yet I find a mass of corruption in me, and a multitude of transgressions, so that my sins are as the hairs of my head, which cannot be numbred for the multitude of them; and all this darkness and filthiness of spirit is only discovered by the light of Christ: By his lowliness in washing the Apostles feet, I see the height of pride in my own spirit, and want of condescention when I was in prosperity, and my unfruitfulness under the means of Grace, and little good I did when I had an opportunity thereunto: and therefore I adore and acknowledge the Justice of God, that he hath most righteously deprived me of my Liberty and Estate; truly, now I am thereby brought nearer to Christ, whereby I find (through Grace) that Christ is become very *precious to me*, *And more to be desired than Gold, yea, than fine Gold*; *and sweeter than the Honey, or the Honey-comb.* And this I can say (through Mercy) I do desire to love the good Word of the Lord *before my appointed food*; I have begged of the Lord that he would enable me more and more, that I may lay open before him all my sins known or unknown, and to loath my self for them, and that not only for the shame which sin bringeth, but rather because I should sin against so good a God, and loving Father in Christ Jesus, as I have done; and especially for my actual known sins, committed against so much Love, Light, Promises and Covenants from a gracious God, that will not destroy me for all my abominations: blessed be his holy Name for ever, and for ever. I desire continually to go out of my self, and to rely on the Righteousness of the Lord Jesus Christ, who only is the Fountain of Life, and in his Light we shall see light. Oh! what Mercy is it, that the Lord should be pleased out of his great Love and Compassion, to cast the mantle of his free Grace upon such a poor worm as I am, and that he had not left me to the wickedness of my own heart, as he hath left thousands that do live in pleasure and vanity, and so *are dead while they live.* 1 Pet. 2. 7.

Now the good Lord grant, that as he hath done for me more than he hath done for many thousands, so I may love Him more than many thousands do, that I may yet live and die for the Glory of his holy Name, and that the few hours I have to live, I may wholly spend to the praise of God. I humbly desire to bless the Lord that hath made me willing to live or die, as may be most for his Glory, and the Good of his People: for I can say, *I through Christ that strengthens me, I*

can

can do all things in ſome meaſure, and *have learned how to want, and how to Abound*; and can ſay, *to live is Chriſt*, and *to die is gain*; praiſed be the Lord that hath made my heart fit in ſome good meaſure for the work which he hath called me unto; and, as I hear, my departure is at hand, ſo through the Lord's rich Grace and free Mercy to me his poor unworthy Servant, I am willing to be offered up; and if I be offered upon the Sacrifice of your Faith, I joy and much rejoyce therein.

I hope by the continual Prayers of you and the reſt of the People of the Lord, he that hath begun that good work in me, will carry it on till the coming of the Lord Jeſus. When I look upon my ſelf, then I have cauſe to fear and tremble, for my ſtrength is as weak as water; but when I look to the Lord Jeſus, then am I ſtrong, for he hath promiſed, *He will never leave nor forſake me*, nor all thoſe that truſt in Him. And I know, that through the Lord I ſhall do thoſe things that may tend to the praiſe of his great Name in this evil day; and I hope by his Grace to honour Him more by my Death, than in all my Life before: for indeed, although I had a deſire in the day of liberty to do that which was moſt for the glory of God and the good of his People, and on that account I did not think my Life, nor any thing I had, near or dear to me, and can ſay, I do believe no man did more rejoycingly go to lay down his Life than I did; yet I was accompanied with ſo many failings in my beſt doings, that I have cauſe to be aſhamed and humbled for the beſt of all my ſervices that ever I have performed; and praiſed be his holy Name, although *I* have nothing in my ſelf to glory in, yet in Chriſt Jeſus *I* can and will rejoyce; *giving thanks to the Father of our Lord Jeſus, who hath made me meet to be partaker of the Inheritance of the Saints in light*, and for his unſpeakable love to me in the *Lord Jeſus*: for, *being juſtified by Faith, I have peace with our bleſſed God, through our Lord Jeſus Chriſt*; to whom be praiſe and glory, both now and for evermore.

And now a word concerning the *Cauſe*, for which *I* am to ſuffer all that is near and dear unto me. *I* ſhall, as before the Lord (who only knoweth the hearts and thoughts of all men) tell you my Faith. *I* do believe at long-run there is not a man, that fears the Lord, will have any reaſon to be ſorrowful for engaging in that *Good Old Cauſe*, which *I* am now to ſeal with my Blood again, as *I* have many a time done; *I* am ſatisfied in my ſoul, that it is a moſt *juſt* and *glorious Cauſe* as hath been in many years aſſerted; and although the Lord hath been pleaſed for the ſins of his People, and for a great judgment

to the wicked of the three Nations, to let it be, in respect of the *Cause*, as it were the Sun setting for a night, yet it will certainly arise the next morning very gloriously, though now it be never so much reproached by the wicked of this day. And when I die, I shall die in the Faith thereof. And that most of the Reformed Churches in the world, by report, are all of that mind, and I my self have heard the same from many among them where I have been abroad. I bless the Lord I have no guilt upon me in reference to that Cause, if *I* had *I* would let you know it. And although many object against me that place, *Let none of you suffer as a Murderer*; yet I cannot, after much seeking the Lord, be convinced that I am such a one. And in case any did it, out of base ends of their own, I praise the Lord I had none, but looking at the *Glory of God*, and the *Good of his poor People* in what I did; and I bless the Lord I find the comfort of it at this day. And for the *Cause*, I shall say no more of it, than what the Parents said to the Pharisees, when they asked them if that were their son? they told them *he was of age, he should speak for himself*. So I say, this Cause hath spoken in most parts of the Christian World, and will speak more when we are dead, when the Fowls have eaten of our vile Bodies, that are to be set up on the Gates of the City. 1 *Pet.* 4. 15.

I shall only add a word to the People of the Lord, to comfort them against sufferings for the Cause of God; for it is a most glorious thing, and honourable, and therefore saith the Apostle *James*, *Count it all joy when ye fall into divers Temptations*. And so the Apostle *Paul*, *We glory in Tribulation*. Also the like in *Phil.* 1. 28, 29. *To you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake*. And so again the Apostle sayes, *Blessed is the man that endureth Temptation: for when he is tried, he shall receive a Crown of life*. So the Apostle *Paul* rejoyced in his *Infirmities, Reproaches, Necessities, in Persecutions, in Distresses*. And he professes himself to be ready, *not only to be bound, but to dye at Jerusalem for the Name of the Lord Jesus*. *Rom.* 5. *Jam.* 1. 12. 2 *Cor.* 12. 10. *Act.* 21 13.

Further, It is the duty of Saints to suffer, as the Apostle speaks, *He that will live godly in Christ Jesus, must suffer Persecution*. We are also commanded, *not to fear their fears*, nor to be terrified by any thing that evil men can do against us; *but suffer as good Souldiers of Christ Jesus*. We are likewise to *rejoyce, in as much as we are partakers of Christs Sufferings, that when his glory shall be revealed, we may rejoyce with exceeding joy*. And as it brings peace to a man's own soul, so it rejoyceth the hearts of the Saints; for, saith the A- 2 *Tim.* 3. 12. 1 *Pet.* 4. 13.

poſtle, *We live, if ye ſtand faſt in the Lord.* And therefore (dear Brethren) fear none of theſe things: *for the Devil ſhall caſt ſome of you into Priſon, and you ſhall have Tribulation for ten dayes: but be faithful to the death, and you ſhall receive a Crown of life.* (Oh my dear Friends) it is better to fall with *Chriſt* than to ſtand with *Ceſar*: let us be willing to follow our Captain the Lord Jeſus, who is gone before, as alſo the bleſſed Saints and Martyrs of Chriſt.

We uſe to ſay, *He is not worthy the name of a Souldier that will not follow his Leader.* Let us then follow Chriſt the Captain of our Salvation, who hath ſaid to us, *Fear not him that can but kill the body, and can do no more.* Oh let us, I pray you, fear the Lord, and take heed of all ſin; for let me tell you, *there is more evil in the leaſt ſin, than there is good in any thing this baſe world can afford.* And although here we may ſuffer, and be condemned of men as evil-doers, (as our Lord Jeſus, and was called *Beelzebub*, and the like) yet this will be our comfort, that although men do *condemn* us, the Lord doth *acquit* us. You know what Chriſt ſaith to his Diſciples, *Bleſſed are ye when men ſpeak all manner of evil of you for my Name ſake, and the Goſpel, then do ye rejoyce and be exceeding glad.*

Thus I have given you to know in a few words, my thoughts concerning thoſe three things I ſpake of in the beginning of this Paper. I had thought to have been more large, but am ſtrangely prevented by my Keeper, and for want of time; Only one word to let you know, that bleſſed be the Lord for his great mercy towards me, I am at preſent in a peaceable and comfortable condition, although ſometimes fainting fits do ſeem to ſeize upon me: for when I look on my ſelf, then I have cauſe to mourn for my unworthy walking; but when I look up to the Lord, I have cauſe to rejoyce and to be glad, and do deſire to praiſe his holy Name: Oh it is good to have our portion in the Lord, who is our only Good; for one ſmile of his Countenance is better than Life: And therefore (my dear Friends) above all things labour to give your ſelves up to the Lord, and appear for his Cauſe and Glory, and for the Goſpel; and ſtand up for the Truth, for all Truth, and for the poor Saints at ſuch a day as this is, ſo that you may with the Apoſtle ſay experimentally, *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith; henceforth is laid up for me a Crown of Glory: and not only for me, but for all thoſe alſo that love the coming of our Lord Jeſus Chriſt.*

And now my dear Brethren in the Lord, I bid you farewel, and commit you and yours to Him *that is able to keep you from falling,*

and

and to present you faultless before the presence of his Glory with exceeding joy. Now to the only wise God be glory for evermore.

Yours for ever in our Lord Jesus Christ.

J. O.

Post-script.

Oh my Brethren, I have one request to you, that is, "That you "would beg of the Lord, that the Saints may dwell more together in "*Love*: And although they be not of one *form*, yet let them labour "to be of *one mind* in the things of the Lord, and love as Brethren; "and take heed of judging one another, which hath been a great "fault. Give no offence to those that are within, nor to those that "are without, as near as you can; That those that are out of the way "may be won by your holy conversation in Christ Jesus.

Another Letter of Col. John Okey's, *directed to an intimate Friend and old Acquaintance of his in* London.

Hon. Friend,

I Do much rejoyce to hear of your good health, with your dear Wife, and that the *Lord* doth so much comfort and strengthen you in the day of your trouble, it is a great honour that he hath put upon you in this backsliding time, wherein iniquity doth so much abound, and most men are making shipwrack of Faith & a good Conscience, in this day of *Jacob's* sorrows, now that wickedness is established by a *Law*. Now the worse the times are, the *Lord* grant we may be the better. Oh Sir, suffering-times are very glorious, when the *Lord* is pleased to come in by his holy Spirit into the heart of a poor worm, there can be no restraint where the Spirit of the *Lord* is, for there is liberty; for the loving-kindness of the *Lord* is better than any thing that this base world can afford. My dear Friend, what a favour hath the *Lord* been pleased to cast upon you and me, that we should be called forth to bear witness to, and for, the *Old Cause* the *Lord* himself hath so often owned, by fighting our Battels, and in destroying of the proud Enemies of God and his Saints, so that the sound of it is gone through the whole World. And now I shall trouble you with a word, to let you know how it is with me at the present concerning the *inner man*. I do humbly desire to speak to the glory of the *Lord*'s free Grace, that although I am in trouble on every side, yet not distressed; something perplexed, but not in dispair; persecuted, but not forsaken; cast into Prison, but not destroyed: and therefore, blessed be the *Lord*, I faint

not a far more exceeding and eternal weight of Glory, 2 Cor. 4. 16. We reckon that the sufferings of this present time are not worthy to be compared with the Glory which shall be revealed, Rom. 8. 18. and therefore the *Lord* grant that we may watch and stand fast in the Faith, quit our selves like men, be strong in his strength, and in the power of his might; and as *Joab* said, *Be of good Courage, let us behave our selves valiantly for our People, and for the Cities of our God, and let the Lord do that which is good in his sight*, 1 Chron. 19. 13. Sir, I hear my time is short, and I am in some measure, through much mercy, ready to be offered up; and if I be offered up upon the sacrifice of the Faith of the *Lords* People, I shall joy and much rejoyce. Alas, you know I am a poor worm, and of my self can do nothing, but in the strength of the *Lord* I shall be able to do what the *Lord* shall be pleased to call me to: for he hath promised to lay no more upon me than he will enable me to bear; and therefore I do humbly beg your prayers for me, and the rest of my suffering Brethren that are in trouble with me here, or elsewhere, that the *Lord* would be pleased to stand by us, so that we be not ashamed of the Cause of the *Lord* and his poor People: it would have been better we had never made a profession of the Gospel, than for to deny any of the Truths of the *Lord*, or the Cause of his People: What are our lives in comparison of the Glory of God? better ten thousand of us should dye, than the Gospel should suffer; and therefore I do again beg your prayers to the *Lord* night and day, that the *Lord* would strengthen us with all might, according to his rich and glorious power, unto all patience and long-suffering with joyfulness; giving thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in light; who hath called us to suffer for the Truth, and not to fear base man, whose breath is in his nostrils: and although they seem to be in honour, yet in a few dayes they shall fall and perish, and become as the dung of the Earth, and men like themselves shall see them no more. Oh we have no cause to be troubled when we see wicked men made great; for when they die none of their pomp shall follow them; for, as they lived *undesired*, so will they dye *unlamented*.

My dear Friend, I am fain to break off for want of time, and I hope you will cover my weak lines; you have them from the heart that wisheth you as well as my own soul. Thus with my love to you, and my prayers to the *Lord* for you and yours, and to the rest that love the *Lord Jesus*, and mine for the present: I leave you to Him, who is

able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy; to the only wise God be glory and power now and ever.

Your faithful Friend till death, J. O.

A Letter of Col. John Okey to his Daughter.

My dear Daughter,

I Salute you in the Lord, wishing you all Grace here, and Glory hereafter. I am something troubled at the cruelty of wicked men that will not let me see you in such a day as this is; But it's not to be wondred at, for you know what the Scripture saith. The mercies of the ungodly are cruelty it self. But blessed be our gold God, though they can keep our Relations from us, they cannot keep us from coming to our heavenly Father; within a few dayes we shall be out of their hands, where they shall afflict us no more; for there the Oppressed shall be free from the Oppressor, and therefore be not troubled for these things; I thank you for your love to me as much as if I had seen you: and although we are kept one from another in the body, yet we are not so in the spirit, but do rejoyce in one another: and be not much cast down for these outward troubles that we meet with in this evil world, where we are pilgrims and strangers, for it's the lot and portion of the dearest of God's People to suffer here in this world; but rather rejoyce that we are accounted worthy to suffer shame for his most holy Name; and I beg that you would be earnest with the Lord, that he would be pleased to keep my heart close to himself, that I may not dishonour the Lord, nor bring a reproach to the glorious Gospel of our Lord Christ, and his cause, which the Lord hath from Heaven so gloriously owned, by scattering of his Enemies so often as he hath done yet the light of the Sun, in bringing many of them to Justice, so that the sound of it is gone thorow the whole World, that it is the talk of the most part of the World; and this you may be confident of, that the day is not far off when God will give a glorious Resurrection to this Good Cause, that is so much scorned by the basest of men, which as Daniel saith shall fall in a few dayes like their own dung, and perish, and be seen no more; for God hath set them in slippery places, and therefore be not troubled at their prosperity, but wait on the Lord, and he shall give you the desire of your soul. And therefore my dear Daughter, I humbly desire you that you would more and more give your self up wholly to the Lord, to walk

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in all his wayes, and to delight in all his wayes: for, his wayes are all wayes of peace and paths of pleasantness to all them that fear and love him; *and although earthly fathers leave you, he will never leave you, nor forsake you, but will bless you here and for evermore; therefore* rejoyce in the *Lord*, and again *I* say rejoyce. *I am very sorry that I am not able to do that for you which I desire, and did intend for you and yours, which I should have delighted to have done; but the Providence of the Lord hath been pleased to order things otherwayes, praised be his Name; and I hope the good Lord will supply all your wants through the riches of his Mercy in the Lord Jesus Christ, to whom I shall commit you and yours, who hath promised to do you good both in soul and body; for he hath said,* When father and mother forsake you, he will keep you for ever: *And therefore, my loving Daughter, be comforted in the Lord; for although I go before you, I shall not be lost, but we shall meet again in Glory, through mercy, where we shall part no more for ever, where we shall sorrow no more, nor sin no more, but shall be for ever praising his holy Name to all Eternity. I shall desire you to remember me kindly to your Husband, if it please the Lord to bring him home, and to your Brother, and so to the rest of my Friends; and let your Husband know, that if it please the Lord to return to his People, he or his shall have a Portion; in the mean time the Lord will bless that little to you, that shall do you and yours more good than the treasures of the wicked; like to the widows oyl, and the barrel of meal, that wasted not until the Lord sent more: You know what* David *said,* I have been young, and now am old, yet he never saw the Righteous forsaken, nor his seed begging their bread: *and* Paul *said,* We brought nothing into this world, and *it's certain* we shall carry nothing out: having food and raiment, let us therewith be content. *I am forc'd to break off at present, but I hope to see you once more, before I go hence and be seen no more. I shall desire you would have a great care of those little Children that the Lord hath given you, to bring them up in the fear of the Lord, whilst the Lord is pleased to let you be with them; And do also desire, as you would do any thing for me or mine, that you would be kind and loving to my dear Wife when I am gone, that is the last Request that I beg of you. And thus with my hearty love to you and your dear Husband, and to your Children, and to the rest of my Friends, and to* John, *and desire him that he would beg of the Lord, to give him an heart to love the Lord, and to walk in his wayes, and it shall be well with him here and for*

ever.

evermore. Thus in haste I commit you to the Lord, beseeching the Lord to keep you in all his wayes, and rest,

Your loving Father, in bonds for the Cause of God and his People, till death.

John Okey.

I bless the Lord I am at present well, wanting nothing but an humble and thankful heart to praise his Name.

There was another Letter written by Col. *Okey* to his Son beyond the Seas, to the same effect.

An History of the Life and Death of Mr. Miles Corbet, *being intended shortly to be made publick (and so, many things reserved till then) in the mean time, it is thought convenient that a taste be given of some of those occasional Passages which fell from him whilst he was a Prisoner in the Tower, in the hearing of several Friends, who have faithfully collected them, to be carefully laid up, and wisely improved by them that survive.*

ABout ten dayes before his Execution, an old Friend having obtained leave to come to him, while yet a Close Prisoner, Mr. *Corbet* imbracing him, and rejoycing greatly to see him, asked how he durst be so bold as to *adventure* to give him a Visit, at *that time*, and in *that place*, and in *that condition?*

His Friend answered, he was afraid of being charged at the day of Judgment with *cowardise* or *want of love* to Christ, in not visiting his Members in Prison.

To which Mr. *Corbet* smilingly replyed, And let it be remembred to you at that day, that you were one of the Visiters there meant by our dear Lord, whose Servant I hope I am, and desire to be.

But, Sir, said his Friend to him, I was in hopes you had been safe enough, or at least would have taken care to be so, when once you were abroad and had escaped *so long*. And truly I thought so too (said Mr. *Corbet*) but God would not have it so. Alas! who can be

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hid, whom he shall please to discover? It seems he hath other work for me to do, and I bless his Name for it. I am not dismaid at all. When I was beyond Sea, I did the best to secure my self, and was careful not *wilfully* to run into danger; it was a meer hand of God that I was seized on: for having not sent a Letter (saith he) in eight months time to my Wife, I went to the place where I was taken, to consult how to convey one safely to her, and being ready to go thence to my own Lodging, I was surprized suddenly; and though at first I was startled at it, yet I saw there was an *over-ruling Providence* in it, and so was quieted in my own thoughts after a little space, and found a power enabling me to submit. And now that the Lord hath brought me hither, and upon such an account as I am here for, His holy Will be done; for (through grace) I can truly say with the Apostle (*Col.* 1.9.) that *I am filled with the Will of God.* Had I continued abroad, I might have died in obscurity, and have been carried out into some hole in a *dust basket*, where my death would have signified nothing: but now God hath honoured me, in calling me forth to fight for him *with my blood*, and in my own native Country too, and in that famous City where I have had my breeding and education for many years, and where I have endeavoured to do my Master *Christ* the best service I could, while opportunity was in my hand. And this I can truly say in some measure (through grace, a word which he often used) that I account it an *high favour*. All my desire is, that I may not faint, nor any way dishonour the Cause that I am to suffer for, by my weak and unworthy carriage, which I confess I am afraid of, and therefore earnestly desire the prayers of Friends on my behalf, that God will be pleased to support me, and carry me well through this so hard and difficult a task.

Being asked what his Age was? He answered, Sixty seven years; the greatest part of which time (saith he) God hath been pleased to use me, more or less in publick services, having for thirty seven years been still a Member in the several Parliaments that have been called. In all which time (saith he) I bless God I have not sought my self, nor any worldly ends. And when I was (without any of my own seeking) freely chosen to be a Member of the *Long Parliament*, I saw my Call so full and clear, that I durst not deny but that it was of God; and though (saith he) the Trust and Work which I was to undertake, were very great, and like to prove *dangerous* to as many as would be faithful to *Christ's Interest*, yet (through grace, saith he) I was resolved to go through it, and accordingly I have done so, to the utmost of my

abillity, even to the prejudice of my own Eſtate and neareſt Relations, as themſelves can witneſs, and do now find (pointing to his Wife and one of his Sons, there ſtanding by.) Proceeding further upon this ſubject; Now in my age, ſaith he, when I have moſt need of all outward comforts, they are and have been of late furtheſt off from me. I have neither Eſtate nor Habitation, nor wherewith to keep a Servant; yet in all this (ſaith he) I am comforted, becauſe it is come upon me in the performance of my *duty*, and the defence of my *Maſter's Cauſe*, and do well know I ſhall be no loſer at laſt by Him, he having been alwayes found to be a good Pay-maſter to them that ſerve him in truth, as I have deſired and endeavoured to do; Nay (ſaith he) I can ſay he hath payed me already: for though I have nothing of my own, no not ſo much as to buy Bread for me and mine, yet I want nothing. Ah! how good is God! and how good is his Word! how faithful and how true is He that hath promiſed! He hath ſaid (*Matth.* 19. 29.) *Every one that hath forſaken Houſes, or Brethren, or Siſters, or Wife, or Children, or Lands for my Name ſake, ſhall receive an hundred fold, and that even in this life, beſides the Inheritance of everlaſting life hereafter.* I am ſure (ſaith he) I have found it ſo, I have had many houſes in mine *Exile* as free as my own; I have found as much care and tenderneſs from ſtrangers, as from my own Wife and Children! Every body is kind to me! every body ſhews their love and their bounty to me! Ah! bleſſed be God, ſaith he, bleſſed be God! and ſo went on very largely in this melting and moving manner: adding among many other ſweet expreſſions, a reflexion upon the Speech of good old *Polycarpus*; for even as he ſaid, *That Chriſt had been a good Maſter to him, and never did him hurt for eighty ſix years*; ſo (ſaith he) may I ſay the like, Chriſt hath been a good Maſter to me theſe threeſcore and ſeven years.

Another time, diſcourſing of the frailty of humane life, and the many maladies and accidents that it is liable unto, he took occaſion to ſpeak of the manner of his own approaching Death. Alas! ſaith he, I might have dyed long ſince of ſome noyſom diſeaſe, or lingring ſickneſs, might have lain long *weltring*, and at laſt been as it were *ſmothered* to death in a *feather-bed*, and perhaps with the loſſe of my Senſes too, and the uſe of my *Reaſon* and *Memory*, as it happens to many that dye in age; whereas now I am *ſtrong* in body (as one of my years may be) and of *ſound mind*, having my Underſtanding in ſome good meaſure *vigorous*, wherby I hope to be made able (through Grace) to become a *ſeaſonable*, *holy* and *lively Sacrifice* unto God

and as for the pain of it, I reckon it far less than what is usually felt in an ordinary sickness.

Indeed, the shame is something (saith he) the Reproaches, Mockings and Scorns that may perhaps be cast upon me all along the streets, in the face of the multitude; *but I set Heaven* (saith he) *against all these*; and considering what I shall enjoy there, can easily laugh them, and wear them as the Badge of my Master's Livery, who *Himself also endured the Cross, and despised the Shame.*

Tyburn (saith he) is the place that I must die at. Well! let it be so; blessed be God that hath so appointed it: for therein I shall be the more like unto my Lord, who suffered *without the Camp*, as a Malefactor too great to suffer within the City. But the more *ignominious* our Death, the more *conspicuous* will our Honour be, while we are made *spectacles to Angels and men.* And for my own part, I hope (through Grace) I shall go willingly to meet my Saviour even at *Tyburn*, without the Camp, as the Apostle exhorts I should (*Heb.* 13. 13.) and *there bear his reproach.*

Some Friends to whom he spake thus, rejoycing to see him so sweetly supported: Truly, saith he, it is a blessed thing to suffer for Christ; and if Conscience be clear, so that the suffering be not for evil-doing, there is a secret hidden comfort that goes along in it; and I bless God I have found it so, and do find it: yet must tell you, I have my *damps* and *fears* come in sometimes upon me, especially when I think of my *carnal Relations*, and other concernments of this world; which do what I can, will ever and anon rush in upon me, and then I find my heart *sinking*, and my flesh ready to *fail*, till God fetch me off again by the consideration of higher things; which that he will continually please to do, while yet I abide in the Land of the Living, I still beg the help of your prayers. And indeed this was a duty he would be often at, especially when any new Friend came in that he judged fit to move it unto, and to joyn with therein.

He was in the dayes of his liberty for many years, a great lover of private seeking of God by Fasting and Prayer; and said in the hearing of Friends about two years since, at the end of such a day, *There was more sweetness tasted at such a Fast, than at the Lord Mayors Feast.* And was given much to Prayer after his coming from *Ireland*; and would much deny himself of Comforts he might have had, to prepare himself for hardship.

About a week before his end, hearing some special Friend was upon a Journey to visit him, said, *This Visit would be against his Burial.*

A few dayes before his Suffering, certain *Gentlewomen*, partly of his old Acquaintance, and partly ſuch, as he ſaid he never remembred he had ſeen their faces before, ſent in divers good Diſhes of Meat, with ſome Bottles of Wine, to Dine with him; which kindneſs he was much affected with, and ſaid, it put him in mind of thoſe good Women in Chriſt's time, and particularly of *Mary Magdalen*, who brought an *Alabaſter box of precious Ointment, and poured on him as he ſat at meat* in *Bethany*, which (ſaith Chriſt, *Mark* 14. 8.) ſhe did for *my Burying*, and ſhall be a kindneſs ſpoken of and remembred, where-ever the ſound of the Goſpel ſhall come *through the whole world*, Matth. 26. 6——14. Even ſo (ſaith he) me-thinks theſe good Friends here have prepared for *my Burial*. And why not for your *Wedding* rather? ſaid a Friend that ſat by. That is true too, ſaid he; for it is the *Bridegroom* that I am going to, and hope to meet him ſhortly, and doubt not but he will meet me. Much of this kind of pleaſant diſcourſe paſſed that Dinner-time; but among other things that fell from him, this is not to be forgotten: Having occaſion to ſpeak of the former plenty and fulneſs of all things which he was wont to enjoy, and of his being now deprived of them; Truly (ſaith he) when I had the good things of this world about me, yea, even my fill of them, I was more carnal, heavie and earthy in my ſpirit, leſs mindful of my future ſtate, and the much better things of the other world; preſent enjoyments took up, even all my heart, I am ſure, much more of it than they ought: but theſe temptations being removed from me now in the time of my late *Exile*, me-thoughts I found my ſelf much at eaſe, and wholly at leiſure for Heaven, without having any deſire at all to thoſe *former delights*; and then uſing this compariſon (which he craved pardon for, it being Dinner-time) A man (ſaith he) that hath the wealth, power, dignities and pleaſures of this world, by which his mind is fed, and ſtill irritated to give ſatisfaction to his own corrupt and evil heart, is like one that is troubled with the *Itch*, a troubleſom diſtemper, which provokes him to *ſcratch*, and the more he *ſcratcheth*, the more he deſires and delights to *ſcratch*, but all the while *emageth* his diſtemper, and *hurts* himſelf; which when ſome *Phyſician*, a friend of his, ſees, he diſſwades him from *ſcratching*, and tells him he will preſcribe ſomething that ſhall take away the *cauſe*, and kill the *itching humour*, and ſo give him a more healthy and ſound ſtate of body: Nay, but in the mean time (ſaith he) I muſt *ſcratch*, and I will *ſcratch*, and cannot help it. Even ſo, ſaid he, was it with me in the time of my proſperity, when I had wealth and power, and other earthly con-

tents about me; but now that I and they are ſeparated, my mind is *more at quiet*, and more *free for a ſweet communion and converſe with God.* Then he proceeded further, to tell the company at Table how he ſpent his time when he was abroad, *viz.* partly in Prayer, partly in Meditation, partly in reading Scripture and the Writings of holy men, eſpecially the *Notes of the Dutch Bible*, and the Works of his three choice Friends (as he called them) Dr. *Preſton*, Mr *Burroughs*, and Mr. *Bridge*; and further ſaid, that before he had done his task, which he every day ſet himſelf, and alwayes found delight in performing, the day ſeemed too ſhort for him, and was gone too ſoon, one day ſeeming to *tumble and huddle* too faſt upon another. And this, he ſaid, was no ſmall Mercy to him, eſpecially ſince he was deprived of all Publick Ordinances, and the ſociety of Chriſtian Friends.

After he was riſen from Dinner, he looked towards the Window, and ſeeing the people paſs by, Truly (ſaith he) *I would not be as thoſe people are that walk at liberty, and go where they will*; I am better where I am, and about better work, ſince it is that which my Maſter (meaning Chriſt) hath called me to, and counts me worthy to be imployed in; nor will it be long ere I receive my wages, though I confeſs I have done little or nothing for it, I am ſure not in compariſon of what I might or ought to have done. Ah! the *Riches of Grace*, ſaith he; Ah! the *compleat and al-ſufficient Righteouſneſs of Jeſus Chriſt!* Ah! the *Satisfaction which he hath made for poor ſinners!* (which word *Satisfaction* he often mentioned.) Yea, and how ſweet is that word too, where it is ſaid, He makes *Interceſſion for us, and lives to that end, and for ever too*, Heb. 7. 25. It will not be long now ere I know the meaninng of theſe things more fully. Had I lived to dye a *natural death*, in all likelihood, it would not have been many years, being ſo aged as I am already, and then I might have dyed a worſe death by far than now I am to undergo; for this is an *honourable one.*

How great a Mercy is it, ſaid a Friend, that God hath thus *quieted* your mind, and that he thus *chears* and *warms* your heart, even while the thoughts of Death are upon it! to have the fear of that *King of Terrors* thus baniſhed from you, how ſingular a favour is it! and what an argument of God's Love to you, and of his Preſence with you! It is indeed (ſaid he) and I hope it is partly in Anſwer to the Prayers of Friends, whom I perceive God hath ſtirred up to pray much for me; and I beſeech you, ſaith he, let them not ceaſe, but

hold me up before the Lord, the little ſpace I am yet to abide here: And becauſe, ſaith he, I know not how ſoon I ſhall be called to my Tryal, I earneſtly deſire that ſome Friends would keep a day with me here in this place, if it may be with ſafety and conveniency; if not, yet ſomewhere elſe: which, in anſwer to his deſire, was done accordingly upon Wedneſday (*April* 16.) which was the day of his Tryal.

The next morning, being Thurſday, ſome of his near Relations and Friends that came to viſit him, having heard ſome malicious reports to his prejudice; as that he had denyed his Name, and not owned himſelf to be the perſon that was mentioned in the Act, when he was at *Weſtminſter* at the Kings-Bench Bar; earneſtly deſired him to let them know the truth of things from his *own mouth*. To which he readily anſwered, That he was much miſ-underſtood, and wrongfully preſented, if any ſaid ſo of him: And moreover ſaid, That he bleſſed God, he was neither aſhamed of his *Name*, nor of his *Cauſe*, nor of his *Maſter*, and hoped never ſhould; and then related as followeth, That his Brethren, Col. *Barkſtead*, Col. *Okey*, and *himſelf*, being brought before their *Judges*, were there called all by their Names, to which they made anſwer, and, as they were bid, held up their hands. Then the Queſtion being put, what they had to ſay for themſelves concerning the *Fact* which they ſtood there arraigned for, and which they were charged with in the Act of Parliament, at that time read before them? Mr. *Corbet* anſwered, he did not take himſelf to be the perſon named in the ſaid Act, for that he did never *maliciouſly, wickedly and traiterouſly imagine, contrive, or endeavour to murder the late King*, as was there charged upon him in the ſaid Act, and therefore deſired them to prove it. What! ſaid ſome on the Bench, will you deny your Names now? did you not anſwer to, and hold up your hands at thoſe Names? To which Col. *Okey* made anſwer, (not underſtanding Mr. *Corbet*'s driſt, which was to have a Proof made that they were guilty in *manner* and *form* as the Act expreſſeth it) he would never deny his Name for the matter; No more will I, ſaith Mr. *Corbet*, neither do I; But may there not be more men of my Name (ſaith Mr. *Corbet*) that perhaps may have been guilty of *malace againſt the King?* though for my own part I never was. Then Col. *Okey* began to perceive his miſtake, and Col. *Barkſtead* alſo, who being thus rectified, Mr. *Corbet* proceeded, and told the Judge, It was true, they were called by their right Names, and did accordingly own them; yet (ſaith he) it doth not *judicially* appear to this Court that we are the perſons meant in the Act, putting

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an emphasis on the word *Judicially*. No! saith one, the *Parliament* hath adjudged it, and you are the men; Yet however, said some, let a *Jury* be empanelled; and then the *Attorney General* saying that he was ready for a Tryal, a *Jury* was called, against which no Exceptions being made, Evidences were taken, and they found *guilty*. The *Judge* then asked again, what they had now to say why Sentence should not pass? Mr. *Corbet* replyed, he humbly conceived the Proceedings of the Court were not regular, nor agreeable to former Presidents: for, according to Law, there ought first to be an *Indictment*, an *Information*, and *Scire Facias* (as was in the Case of Sir *Walter Rawleigh*) all which were pre-requisit to an *Issue in Law*, as their Lordships well knew; so that here was a *Conclusion without Premisses*: Yet, if it should please the Judges to over-rule it, he was contented; (carrying himself with much reverence and respect unto the Court) To which either the *Attorney General*, or some other, replied, that Mr. *Corbet* said truth, as to ordinary proceedings; but here it was extraordinary, *viz.* by *Act of Parliament in a Bill of Attainder*, and then cited a *Book-case* of one *Stafford*, who was thus *proceeded* against, *sentenced* and *executed*, in *Henry* the 7ths time. To which Mr. *Corbet* replied again, he had nothing to say to that, but what the *Authority* of the Nation hath made Law, he must submit to; and did acknowledge, as things stood, they did proceed according to the Rules given them, and in that respect did what was *just*, according to the present Law. But did you not confess the *Fact*, saith one, by your own flight? it being a known Maxime, *Qui fugam facit fatetur facinus*. To which Col. *Barkstead* answered, that he for his part fled for fear of an Arrest, threatned against him, for *Twenty thousand pounds* for pretended false Imprisonment. Mr. *Corbet* said, that he for his part did not fly for *Twelve years* together after the Fact done, and that any body, who had a mind to it, might easily have seized him, it being well known where he was all that time; and when he did fly, it was not prohibited, nor any way unlawful, as conceived, for himself or others so to do; and now that he was returned again, he knew not that he was an *Out-law'd person*, and if occasion had been, could have been ready to have *traversed* any Suit commenced against him. And as for what he had done in this business that there he stood accused for, he said, he was engaged in it by the then *Supreams Publick Authority* of the Nation, the *lawfulness* of which *Authority*, (he said) at that time was every-where acknowledged and reputed so to be; and had he not this to plead for himself, he should then have

thought that what was done by himſelf and others, had been *very wicked and abominable.* But the *Authority* being ſince that time changed, and new Laws made, by which both the *Fact* and the *Power* it ſelf too, by vertue of which it was done, are both ſaid to have been invalid (though the *Law-makers* at that time did not think ſo) he had nothing further to adde, but only to leave this one word with them, from *Iſa.* 33. 22. *The* LORD *is our Judge, the* LORD *is our Law-maker, the* LORD *is our King, He will ſave us.* You miſtake, ſaith one, it is not *Law-maker*, but *Law-giver* in the Text. But in the Margent, ſaith Mr. *Corbet*, it is *Law-maker.*

This is a true Relation of this matter, as near as poſſibly can be taken from his own mouth; if any miſtake be in a word ignorantly related, or ſentence miſplaced, the Reader is deſired to pardon it.

This Mr. *Corbet* having been heretofore bred at *Lincolns-Inn*, and known to be a *good Lawyer*, and late *Lord Chief Baron* in *Ireland*, and alſo much acquainted by long experience with Affairs of *State*, as having been a *Member* in all the *Parliaments* that have ſat ſince the beginning of the *late King's Reign*; and being alſo further known to have been an *antient* and *long-experienced* ſound Chriſtian, a man of a very *tender Conſcience*, and of an *holy Life and Converſation*, and that as well in his *greateſt Proſperity*, as in his *Adverſity*, it was the earneſt deſire of many, even of all parties that knew him, fully and clearly to underſtand from his own mouth, (eſpecially now in this time of his Affliction) what *inward peace, quiet* and *ſatisfaction* he had in his *own Conſcience* touching that *Act* which he was *condemned*, and very ſhortly to *dye* for, and which paſſeth under ſo many dreadfull names, of the *moſt horrid, heinous, wicked* and *unwarrantable Act* that ever was done; of the *vileſt Murder, moſt execrable Regicide, deteſtable and bloody Crime* that men ever were guilty of; and like unto which none hath been ſaid to have been ever perpetrated in this world before, except the putting of Chriſt himſelf to death.

His Anſwer to this Queſtion was the more deſired, becauſe he being taken for *ſo good a Chriſtian*, and ſo *able experienced a Lawyer* and *Stateſman*, as is before deſcribed, his Opinion therein would be the more *conſiderable*, and his words be of the greater *weight*, on which ſide ſoever they ſhould fall, whether to the *Juſtification* or the *Condemnation* of the Fact.

Now to this Queſtion (which he ſaid he had long before *examined* thorowly, and very well *digeſted*) he ſaid, he would make this *true, faithfull* and *ingenuous Anſwer*, and hoped he ſhould ſtand to it, and maintain

maintain it to his *last breath*. And although he did find (he said) some *near Relations* were not of his mind in it, yet for his own part he remained *steady* and *unmoveable* therein, and before several Witnesses (which he hath now left surviving) that heard him, declared as followeth.

First, he said, When he was named and appointed by the *Parliament* to be one of the Judges, he was not present in the House, nor did he at any time give his own *personal consent* thereto, or *approbation* of it, but rather fully resolved never to engage in that business.

Secondly, When the Bill came into the House, he *spake against it*, and gave his *Reasons*; nor could he be drawn by any Arguments to appear in the *High Court of Justice*, or allow of their Proceedings.

Yet, thirdly, The *state of Affairs* being as *then* they were, and the *Consequence* on both sides (either of *owning*, or *not owning* and joyning in that Act) being with much prayer and consideration *well weighed* by him, he at last came to a *fixed settlement* in his minde about these ensuing particulars.

(1.) That the *Supream Authority* of the Nation, as then it stood (notwithstanding the Alterations made in it) being *generally accepted* and *submitted to* at home, and *owned by forreign States* abroad, without any question made of it from the *body* and *bulk* of the People, (though here and there some scrupled it, whose Interest lay contrary) was *lawful* and *sufficient* to warrant all that was or should be done in reference to the late King.

(2.) That the *solemn Appeals* made to God on both sides, both by the *King* on his side, and by the *Parliament* on their side, all the time of the War, and answered so *distinctly* and *fully* from Heaven on *behalf* of the *Parliament* (as all men then seemed to judge) did further *confirm* him in the *warrantableness* of their Undertakings and *righteousness* of the whole Cause.

(3.) That the foresight of such *miserable Changes*, as by return of the *Hierarchy*, and the concommitants and effects thereof (which he saw was aimed at, and did believe was intended by the *late King*, at least after some time) did greatly induce him to look into, and fully inform himself about the matter of the Charge against the said *late King*.

(4.) That upon *mature* and *long* debates of *Parliament*, and such as were authorized to search into the Charge aforesaid, he found things *fully proved*; and moreover said, that the matters objected were of a very *unusual* and *high nature*; but that which principally swayed him to do what he did, was the *Blood of Ireland*, and the *levying War*

againſt the Parliament, who were thereupon forced for their *own defence*, and the *ſafety of the People* (by whom their were *truſted*, and whom they did *repreſent*) to take up Arms, and ſo againſt their wills to maintain *a moſt coſtly, dangerous* and *unnatural War*.

(5.) That though he was now *fully ſatisfied* in his own mind of the *lawfulneſs* of the *Fact*, as well as of the *Power* by which it was done, and that it was his duty no longer to ſtand out, but to joyn with his Brethren as an *Actor* in it, or elſe he might become guilty of *Unfaithfulneſs* to the Cauſe of God and his Country; yet ſuch was his baſe and timerous ſpirit, that he kept back and would not appear in it, the rather, becauſe he was much ſet upon by his Nephew, Sir *Thomas Corbet* (who then lived in the houſe with him) not to *meddle at all*, or have any hand in it. Now this Sir *Thomas Corbet* having a very conſiderable Eſtate, to which himſelf was *next Heir*, and which (in caſe he ſhould go croſs to his mind in this buſineſs) he had power (by *cutting off the Entail*) to give away from him and his Children, he was loth to diſpleaſe; for he ſaw apparently which way his ſaid Nephew was bent. Yet,

(6.) Notwithſtanding this, *Conſcience* wrought much with him, and would not ſuffer him (he ſaid) to be quiet *night nor day*; for, while, on the one hand, theſe *carnal fears* and diſturbed thoughts *pulled* him from his duty (ſo he called it) yet, on the other hand, it pleaſed God *more ſtrongly to draw him to it*, by often bringing and ſetting home upon his heart, that Scripture in *Revel.* 21. 8. *The fearful and unbelieving —— ſhall have their part in the Lake that burneth with fire and brimſtone.* This Text did ſo work and work in his mind, and ſo *powerfully prevail* with him, that though he had deferred to appear at the *High Court of Juſtice* till the very *laſt* day of the Tryal, yet then he durſt ſtay no longer, but *made haſte* to come in and ſit amongſt them, come what would come of it in this world; leſt the aforeſaid puniſhment of the *fearful* ſhould hereafter for *ever* befall him. And what he now did, he ſaid he did it with a *free* and *reſolved* mind; and he bleſſed God that had conquered his *cowardly ſpirit*, and enabled him at laſt (though late firſt) to come in and do his part, and in ſome meaſure to prove himſelf *faithful* and *obedient* to *God's* as well as to the *Nations* Call herein. And further ſaid, that upon the grounds before alledged, if all that hath been done, were to be acted over again, he would do as he had done, and *would not abate an inch of it*; which words he ſpake with great *ſoberneſs* and *ſettledneſs* of mind but the very day before his Execution.

Lastly, as to the whole business, he said, he could and did *appeal* to God the righteous Judge of all things, that what he did (as far as he could discern himself) was not out of any *ill spirit* towards the late *King's Person*, nor out of any the least *malice* or *disaffection* to him; nor yet out of any unworthy end or design of his own: for, as to the said *King's Lands* or *Goods*, or other publick Title, he never desired nor endeavoured to get any of them, but alwayes by *good Providence* kept himself free, that neither himself nor any of his, might grow *rich*, or make the least advantage that way. And as for that *necessary* and *publick Act of Justice* (as he called it) he did *never repent at all* that he had a hand in it, nor, after all the *searchings* of heart about it, did see cause so to do, when at any time he had the most *serious* and *calm reflexions* upon it: though he did confess, as to the *circumstances* of that Act (the *substance* whereof he said he must alwayes own) he had been compassed about with many sinful weaknesses and infirmities in the managing of it (as he had before in part hinted) which he hoped and believed were all *washed away in the Blood of Christ*.

This is a careful and true Collection of what at several times he said about this business to several persons, (and more than once too) and as near as possibly can be remembred in his *own very words and syllables*, especially in those passages that are of the *greatest weight*. To which, let this expression of his be also added, That what he had now lived to see in the *late amazing Changes*, and *overflowing Wickednesses* of all kinds, (rather to be trembled at than reckoned up) did give no small *confirmation* and *justification* to those former proceedings, which are now so much condemned.

On Thursday night late, when tydings were brought to him of his *suffering* the Saturday following, some persons came to convince him of the Sin, for which Execution was to pass upon him, and to exhort him to *Repentance*, aggravating the *heinousness* of it: but the next morning he told his Friends, that they left him as they found him, not at all *altered*, by what they had said, in his opinion about that business; which he said he had examined as *thorowly* as he could, and believing that he had *a good Warrant* both from *God* and *man* for what he did, he was *satisfied* as to that, whatever others did judge of it here, and therefore left it to be judged over again by the *Righteous Judge* of all, at the last and great day.

He said he found no *consternation* of spirit at all upon him, when he was before the Kings-Bench Court.

Being asked how he had ſlept that night after ſuch *heavie news?* To this he *ſmilingly* anſwered, he bleſſed God he had *ſlept well*, much after the rate as he uſed to do, and that he found not any *conſternation* or fear at all upon his ſpirit; for it was no more, he ſaid, than what he expected, and as far as God was pleaſed to enable him, had been preparing for.

A little after, ſpeaking of the *Journey* he was to take, I am going (ſaith he) where all *good ſouls* would be glad to be. The *Terminus a quo*, the place I am going from, is, *this preſent evil world*, even *this evil world*: and if ever it were evil, ſure *now* it is, and now *more* than ever, ſo *evil* as I never thought to ſee it: and the *Terminus ad quem*, the place I am going to, is, *Mount-Zion*, the *City of the living God*, the *living God*, ſaith he, (doubling and putting an emphaſis on that word *Living*) and to the *Heavenly Jeruſalem*, which he alſo repeated again, putting the like emphaſis on the word *Heavenly*. Ah! ſaith he, this *Living God*, and this *Heavenly Jeruſalem*, how ſweet is the thought of it! the God that I am going to, is the *living God*, the God that lives, that ſtill lives, that lives alwayes; whatever *perſons die*, or whatever *Cauſe* or *Intereſt ſeems to dye*, yet *He lives*, and can make what he will *to live*; yea, and to *live again too*, even after it hath lain for dead: And the *Jeruſalem* that He lives in, is *an Heavenly Jeruſalem*; an *heavenly!* that hath nothing of earthlineſs, no droſs, no corruption, nothing of impurity, weakneſs, mutability or inſtability; Ah! this *heavenly Jeruſalem!* Thus he deſcanted on the words, and even *fed* upon them. Then he proceeded after the ſame manner to what follows, *And to an innumerable company of Angels! to the general Aſſembly and Church of the firſt-born, which are written in Heaven, and to GOD the Judge of all*, the *Judge of all* (repeating that word) *and to the Spirits of Juſt men, made perfect*; *and to JESUS the Mediator of the New Covenant* (which laſt words he ſtaid long upon, doubling and trebling them again and again) *and to the Blood of ſprinkling*, (which alſo he dwelt upon) Seeming to ſpeak all with a very great fervor and inward joy upon his heart. Scarce an hour paſſed in the day wherein he did not touch upon this Scripture in diſcourſe with ſuch *new Friends* as ſtill came in upon him, it being the laſt whole day of his life.

When he ſaw the Room begin to fill (for now none were reſtrained) he ſaid, it comforted him to ſee the faces of ſo many Servants of Chriſt together, and that they ſhould expreſs ſuch *love* and *tenderneſs* as he perceived was in their hearts towards him: and truly, ſaith he, I take

it as a token for good, that ſuch a poor worm as I am ſhould be ſo much minded, ſhould have a room in your affections and prayers. And though he was by conſtitution a *melancholy man*, yet the *ſmiles* were ſcarce off from his face all this day; every new Friend that came to ſee him, he *heartily* and *ſmilingly* imbraced, and alwayes parted from them at their going away with the like *ſmiling countenance*.

As he was ſpeaking (in the afternoon) to a knot of Friends, ſome of them his old dear Acquaintances, whom he longed to ſee, and was much joyed when they came in to him, among many other excellent paſſages that fell from him, and cannot here be recalled, this was one that much affected thoſe he ſpake to; *I am going* (ſaith he) *up to the Cloud of Witneſſes*, and hope to make one of *that number* ſhortly; and though I ſhall *aſcend* to them by the *Gallows*, yet that troubles me not, becauſe *Jeſus Chriſt hath ſanctified the Gallows*.

It was a frequent ſpeech which he uſed to many, Oh never be afraid of a *Priſon*, of *Exile*, or of any *ſufferings for Chriſt*; if he give you a call to ſuffer, and to ſuffer for his ſake, never be troubled at it, the *Preſence* of God in that condition, and the *ſupports* he gives, will be *ſo ſweet* to you, and will come in *ſo ſeaſonably*, that you will think it the *beſt time* that ever you enjoyed. Believe it from my experience, I am a poor *timerous* weak man naturally, and yet can ſay (through Grace) I never had ſo much of God in my whole life-time, *as ſince I have been in Exile, and in a Priſon*. When I was abroad in my hole, where I lived and ſaw few Friends, and wanted the comfort of Publick Ordinances, I found *God coming in to me*, and making all up by *Himſelf alone*. And when I employed my ſelf in reading and meditating upon his Word, me-thoughts I found it the ſame to me, that *Bread* and *Salt* is at the greateſt Feaſts, the *moſt ſavoury and ſubſtantial nouriſhment*. Though I wanted the varietiy of Diſhes that others had, yet this I alwayes had my fill of; and had one benefit more than ever before, *leiſure enough* to mind it. Heretofore I was encumbred with this buſineſs, and with that; but ſince I have been thus taken off, I have had *all my time to my ſelf*, I have had leiſure to converſe with God and my own ſoul; I have had opportunity to *ſearch* into the whole courſe of my former life, to *ranſack* my heart, and to make all even between God and me, which advantage I would not have been without for a World.

He ſaid, when he was in forreign parts, and conſidering his manner of life there, his incapacity of ſervice, and the obſcurity of his condition; he could then have choſen rather to be at *witneſſing-work for*

God

God, than *preſervation and ſafety in the former way*; but yet waited for God's Call to Suffering-ſervice.

The evening of this laſt day of his life drawing on, ſome asked whether he found any fears begin to approach him, now that he was haſtening ſo faſt to his end? To which he anſwered, that he had more than once found a *double fear* upon his ſpirit; one was, leſt he ſhould *faint* at the time of his Suffering, and ſo diſhonour God and his Cauſe; for, ſaith he, I may well fear this, when *my Maſter himſelf* had ſomething of it as he hung upon the Croſs, crying out, *My God, my God, why haſt thou forſaken me?* yet he was ſupported, ſaith he, and ſo I hope ſhall I; for he prayes for us, *that our Faith fail not*. And beſides, I can ſay (through Grace) that I have comfortable Evidence that my *ſtate is good*, as to the main, what-ever the *clouds* may be, or the *eclipſes* that I may meet with. Another fear I have, ſaith he, leſt through the pride of my heart I be *puffed up* with the conceit of *Applauſe* and *Vain-glory*, which I find my ſelf apt to be tickled with, and therefore entreat your prayers the more earneſtly, that God will preſerve from both theſe.

Being asked, whether he intended not to *prepare* ſomething to ſpeak at the place of Execution? Truly, no (ſaith he) I ſhall truſt God with that, and ſpeak as He ſhall then be pleaſed to enable me, who hath promiſed, *it ſhall be given at that hour, what and how to ſpeak*. If I ſhould prepare any thing, eſpecially about that which I deſire moſt to ſpeak to, and am to ſuffer for, and which haply will be expected from me, I know not how much I may be diſappointed by *prohibitions* or *interruptions*; however, I doubt not but my *Death will ſpeak*, and my *Blood cry*, as well as the *Blood of Abel*.

Some adviſing that *money* ſhould be given to the *Executioner*, that he might be the more favourable to him, (he over-hearing it) I will have no hand in that, ſaith he, let the Sentence be executed, and the Law paſs in the *rigor* of it. If the Executioner ſhould be cruel, what makes matter, ſaith he, let him be as cruel as he will, the *more bloody he is, the better for me*: and then quoted a ſtory, which he had read, of an *aged Martyr*, who when the Tormentor would have *ſpared him* becauſe of his Age; *Nay*, ſaith the aged Martyr, *ſpare me not at all*, it is no matter for my Age; for, look how much thou *abateſt of my Torment, thou wilt rob me of my Crown*. And indeed, he ſpake often of his Crown, and of that Inheritance (mentioned in 1 *Pet.* 1. 4.) which is ſaid to be *incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for him*.

Having

Having been much spent in this his *heavenly converse*, and eat little or nothing all the day, some body mentioned a *Cordial* to be given him to refresh his spirits: A Cordial (saith he) what do you talk of that? I bless God *I need none*; his Favour and the light of his Countenance is *Cordial enough* to me. However, his Wife brought him a Glass of Sack, with a Toast in it, of which he drank a little, remembring his old Friend Mr. *Bridge* of *Yarmouth*, to another antient and reverend Friend of them both which then he drank to.

Upon occasion of one saying to him, Oh how good is it to be ready when God calls! Truly, saith he, I would be so, but me-thinks I am not so ready as I should be; the *Bridegroom* (saith he) *is ready*, and the *Marriage-Supper is ready*, and the *Robes and Crown are ready*; but *I am not ready*.

Supper being called for, while the Cloth was laying, one going away, but desirous first to know of him how some Friends in *Holland* did, and what manner of converse there was amongst them, because of their *difference* in opinions; (for it seems there are some of all parties gone thither, as well *Quakers* as others.) He answered with much grief of heart (for so he said it was to him all the while he was there) to see how much they *shamed the Gospel*, opening the mouths even of *strangers* against them; partly, by reason of their *bitterness* against each other, and partly by their *Pride* and *haughty carriage*, both in their *Apparrel* and otherwise, very unsuitable (he said) to that *state of affliction* that they are in; and this in that place too whither they are fled for refuge: and then desired those he spake to, that they would tell all his Christian Friends and surviving Brethren he should leave behind him, that he made it his *last earnest Request* to them, even as *upon his knees*, and *as a dying man*, To lay aside this *bitter spirit*, with that *Pride*, *Covetousness*, and *conformity to this world* and the *fashions* of it, which hitherto God had been so much dishonored by, and which have brought all that *evil* upon us that now we *groan* under.

At Supper-time he began to discourse again (as his manner was) very *savourly* and *sweetly*, it being usual with him to be the *first* in this duty; and indeed he was the fittest to begin, because he had so rich a treasure in him of *things new and old*.

Among other things, speaking of Dr. *Preston*, whom he often mentioned (calling him his *Friend*) and alwayes with great reverence to his name and worth; he said, he was the most *fruitful man* that ever he met with; and that his custom was where-ever he came, especially at *meal-times*, to set on foot some profitable discourse, and would

alwayes carry it on without wearyneſs; and that he often ſaid, he had found it very beneficial to himſelf, and ſucceſsful to others, as well thoſe that *attended* at the Table, as thoſe that *ſat* at it. And did now himſelf make it another of his *laſt and dying Requeſts*, that this practice alſo might be commended *from him*, and *in his name*, to his Chriſtian Friends; and that we would all endeavour, as much as might be, to *propagate* it every-where among the People of God.

Being ſomething hungry, and taſting the *ſweetneſs* of the Creatures there provided, he brake forth into great expreſſions of *God's goodneſs and bounty*; and ſaid, when he was in his retirement abroad, he ſeldom ſaw a whole Joynt of meat, unleſs it were when they travelled in company together, and yet (ſaith he) I found God *al-ſufficient* to me, even in my *ſhort commons*: I was ſatisfied, I had enough, my *little morſels* were a *full table* to me. And then enlarging his diſcourſe further (as his turn came to ſpeak) *Ah!* ſaith he, *how ſweet is Chriſt! how precious! His Perſon is precious, his Graces are precious, his Love is precious, his Name is precious, every thing of Chriſt is precious!* Yea, ſaid a Friend that ſat by, and *his Croſſe is precious too! His Croſſe*, ſaid he! *I, there the Honey-comb lies.*

His two Brothers being called away from the Table, a Friend went and ſat in one of their ſeats next to him, and asked how he found himſelf, and whether the *nearer* he came to Heaven, his *deſires* of it did not the more *increaſe?* Truly, ſaith he, I bleſs God, I am not of the mind of a Judge (that I once knew, but will not now name) who when he lay on his dying-bed, and Doctor—— ſuch a one, ſaith he, (naming of him, but ſhall here be concealed, becauſe being now a Biſhop, perhaps he may be offended) exhorted him to think of the *long Journey* he was to take (for he was paſt hope of recovery.) To which (it being the time of the Judges Circuits in the Country, of which himſelf was appointed to be one) the ſaid Judge replied, Truly (ſaith he to the Doctor) I have provided me a very good tite *new Coach*, and a ſet of *excellent Horſes*, and I hope, if I can get over my preſent *illneſs*, I ſhall perform my *Journey* very well. Yea, but ſaith the Doctor, I mean your *Journey to Heaven*, for you ſeem to me to be a dying man, or words to that purpoſe. At that the Judge called to his Clerk, there ſtanding by, ſaying, What thinkeſt thou, *are there any Fines and Recoveries there?* Truly, ſaid Mr. *Corbet*, this was a ſad ſpeech of a dying-man, as if he were one that had neither thought or belief of a Heaven, or of a future ſtate in another world. But I bleſs God for my part, *my Comfort lyes there, and I*

can truly say (through Grace) *I believe there is a Real Heaven; and that I doubt not, but as I am going to it, so I shall be shortly in the possession of it.*

After Supper, Friends parting from him, received his hearty thanks for their acceptable society, and his desires were, that they would not be *slack* in their prayers for him; for now he said, it was but a *little while longer that he should need them.*

The next morning (being Saturday, and the day of his Execution) his Wife coming in to him, (who lodged in the *Tower* that night) asked how he did? and how he had slept? *Better I believe* (saith he) *than my Girle did* (meaning her his Wife) For my first sleep said he, from the time I went to bed, continued till two a clock, and I have had two sleeps since, and *now shall need no more, neither nights nor sleeps, nor bed to lye on, but within a few hours more, shall be in my Fathers bosome.*

When he was up, he prayed most affectionately with his Wife, for near an hour together, and among other expressions used those words of our Saviour; *Father, if it be possible, let this Cup pass from me; but if not, thy Will be done*: earnestly pressing Him that he might be enabled to resign himself up to Him his God and Father that day, with *all readiness and willingness*; and, as it appeared afterwards, was answered in this his Prayer.

Some Friends coming in, that had been often with him before, to see him once more, and to stay with him till the Sled should part them, and so to take their last leave of him; he imbraced them with great affection, saying, *Well! I see you will not leave me till you needs must*; this love of yours will not be forgotten one day, when Christ shall say to his kind Friends, *I was in Prison, and you visited me.*

Breakfast being brought in, and with other things, some *burnt Claret*; This is *Funeral-drink* saith he, and then drinking to his Wife, said, *I shall have better Wine anon in my Fathers Kingdom.*

As he was eating, he pointed to the several sorts of provisions that were before him, saying, How much *sweetness* doth God put into all these? yet all that is in them, how very little is it in comparison of what is in *God himself*? there is a *drop* of sweetness indeed in this creature, and a *drop* in this, and a *drop* in this, (pointing to divers things, and to his Wife last of all) *but I am going from these drops*, saith he, *to the full Fountain, where all sweetness is, and will be for ever.*

Having

Having finiſhed his Breakfaſt with an Egg, (which was the laſt thing he ate) he threw the ſhell away with theſe words (pronounced with a kind of rejoycing of heart) *Farewel creature-comforts, I ſhall uſe you no more.*

Breakfaſt thus ended, Mr. *Corbet* himſelf gave thanks, praying to, and praiſing God with ſuch melting language, ſuch readineſs of ſpeech, ſuch a compoſed frame of heart, and ſuch holy well-digeſted matter, that it much affected ſome that joyned with him, to hear an *Old Diſciple* of Jeſus Chriſt, ſo nigh his Death, and ſuch a Death as he was within a few hours to undergo, to have a mind ſo ſweetly ſetled, without any the leaſt ſeeming diſturbance at all. Among other paſſages in that his heavenly Prayer, theſe were ſome, *viz.* That as *God had been his Guide unto Death,* ſo now he prayed *that he would be his Support in Death; that he would make Death a ſafe and ſpeedy paſſage unto Glory. That God would enable him to make a good Confeſſion of Him before men, and carry him well through that new kind of terrible work which he was now about to undertake in His Name and Strength, and in Witneſs to His Cauſe. That he might joyfully go hence, as from the uſe of creatures, which he had been now refreſhed with, ſo moſt of all from Sin and the ſnares of it.* With divers other like expreſſions, fitted to his preſent caſe.

T[illegible]rowing ſhort, now I ſtand (ſaith he) upon *dying-ground, and [illegible]nch is precious,* I had need therefore improve it to the utmoſt; and ſo called to ſuch as were preſent to joyn in Prayer with him, and for him, and accordingly they did ſo; the Lord aſſiſting him that was the Mouth of the Company with Petitions *very ſweet and pertinent* to the occaſion.

The Prayer ended, he fell to diſcourſe again, and ſpeaking of Sufferings, Truly, ſaith he, it is not an *ordinary common ſpirit that will fit men for ſuch Work*; and when I think of that froward and bitter carriage which ſtill I find, and now leave among the People of God, I wonder what God will do upon it, and fear the conſequence, if it be not repented of and removed. And then again he renewed his aforeſaid *dying Requeſts,* which he had mentioned the night before; further entreating that every one would make it their buſineſs, to perſwade *all Parties* of God's People, how differing ſoever in their Opinions, to give no further advantage to the *Common Enemy,* by their ſtill continued *unbrotherly diſtances and diviſions,* but that they would rather exhort and admoniſh each other, and ſet upon a *perſonal and friendly Converſe* together, which (he ſaid) is one of the beſt means to

unite and ſtrengthen. And for this, he again propounded Dr. *Preſtons* Counſel and Example, one, of whom (ſaith he) I may truly ſay, that he was a man of the *moſt excellent parts*, the *ſweeteſt Friend*, and the *moſt ſavoury Chriſtian that ever I was acquainted with.*

A Friend coming in that he had not ſeen before, but wiſhed for, made haſte to one of the other Priſoners who expected him, and ſo took leave of him; then he taking the ſaid Friend by the hand, deſired him to remember him very kindly to his Brethren and Fellow-Sufferers, and tell them, ſaith he, that I pray for them as I am able, and deſire them to do the like for me, *that God may appear for us, and with us, and be magnified by our Death.*

Then ſpeaking afterwards of his *ten Brethren* that firſt ſuffered in this Cauſe, *Thoſe* (ſaith he) *that went firſt, had the greateſt Honour*; and uſually they that have the *firſt honour* in Sufferings, have an *anſwerable Aſſiſtance and Preſence of God with them*; but we that follow them, may haply miſs of ſuch *Eminent Appearances* as they had with them. Nay, ſaith a Friend, but why do you ſay ſo? were not their Aſſiſtances for the *encouragement of others?* and hath not God been very much with you? and do you not even at this preſent find it ſo? why therefore ſhould you now doubt? To which he anſwered, It's true indeed, you ſpeak well, I muſt confeſs I can ſay, *Ebenezer, hitherto God hath helped me*, and I hope (ſaith he) he will do it, and enable me from former Experiences, to truſt Him to the laſt; only this I find, that all my Comfort and Support comes in by a *preſent Faith.* I remember, ſaith he, that ſpeech of the Pſalmiſt, *Thy People ſhall be willing in the day of thy Power*; and truly, it muſt be a *ſupernatural Power* that muſt make fleſh and blood willing: and, Oh that I may be willing! I deſire to be ſo; for God doth not love an *unwilling ſacrifice*, that muſt be *pulled and haled like a Dog in a ſtring.* No, the excellency of our ſervices, is from the *freeneſs* and *readineſs* of our performance, when in ſincerity and truth.

Bleſſed be God, ſaith one, I am comforted to hear you ſpeak thus. If God (ſaith he) will be with me, I ſhall both ſpeak and do too. Ah ſaith he, when I think of *Stephen* the *Proto-martyr*, how the Heavens opened upon him, and what a ſight they gave him of the *Son of God*, whilſt the ſtones were about his ears, it much encourageth me. Some think, ſaith he, it was the *intenſneſs* of *Stephen's* natural eye, at that time raiſed and ſtrengthened on purpoſe to behold that moſt comfortable and glorious object; but if God will pleaſe to give me *an eye of Faith to behold Him at the Throne of his Father, interceding for*

me, and ready to receive me when I am giving up the ghoſt, and pouring out my Blood for him, it will do as well. Ah! the Righteouſneſs of Jeſus Chriſt, ſaith he, his compleat and moſt unſpotted Righteouſneſs! the Righteouſneſs of the Lamb ſlain from the beginning of the world! Ah! how glorious is it to appear before God in *that Robe*! Oh! that I may be found not having *mine own righteouſneſs*, but the *Righteouſneſs of this Son of God* upon me. Then a Friend telling him, that ſo long as he held there, he would have good hope indeed, and a ſolid and ſound peace; for it is *that Righteouſneſs that we muſt all truſt to if ever we get to Heaven.* Yea, ſaith he, and through Grace I have truſted to it; and the more I think of it, the more I cleave to it, and ſee the need of it; *me-thinks it grows upon me*, I am greatly raiſed with my expectations from it, elſe I am ſure I ſhould have ſunk long ere this time: but ſtill I can ſay, *Eben-ezer*, (an expreſſion much uſed by him) *hitherto God hath helped me.*

About an hour before the Sleds came, he was ſpeaking of the Providence of God in freeing his mind from cares and diſtractions about matters of this world: Had I had an Eſtate (ſaith he) to leave behind with my Relations, I ſhould have been troubled about the *dividing* and *diſpoſing* of it; one would have been asking *this* of me, another would have been asking *that*, but now I am eaſed of all that trouble; what Eſtate I had, *I ſpent it all in the Parliaments Service*, and now muſt leave my poor Wife and Children to the *good Providence of God, and the love of ſuch Friends as he ſhall pleaſe to ſtir up to pity them*; and then ſpake to ſuch as were preſent, that they would ſhew what kindneſs they could to his deſolate Wife, there ſtanding by him; at which, when ſhe fell a weeping, he turning to her, ſaid, *Ah my Dear, ſhall we part in a ſhower?* May I not ſay, ſaith he, as our Saviour did to the daughters of *Jeruſalem*, *Weep not for me, but weep for your ſelves, and the Calamities that are coming upon you*; for verily, ſaith he, you are entring into *great Sufferings*, and ſuch as I am perſwaded, ſaith he, will *ſhortly ſend ſome of you after us, up into our Country*, lifting up his eyes towards Heaven.

Not long after the noiſe of the Horſes and Sleds were heard, as they came in at the Tower-Gates, which one telling him of, and ſaying that the Sleds were come; he turning quick about, ſaid, *Call you them Sleds? they are the Chariots which are ſent to fetch us to Heaven:* adding preſently thereupon, *I ſhall now go from the Tower to my Coronation*; which words he uttered again, before he went, that morning.

As the Diſcourſe went on (for he was alwayes dropping ſome excellent ſpeech or other) when it was his turn to ſpeak, he affectionatly touched upon that place, in *Rom.* 8. 19, *to* 24. where mention it made of the *earneſt expectation* of the Creature to be delivered from *Bondage*; the word (ſaith he) ſignifies ſuch an expectation as one hath that *puts his head out at a window, to ſee whether the party looked for, be coming, and within ſight*; Even ſo, ſaith he, it is with me now (moving his head towards the window) *Me-thinks I look for the Bridegroom, me-thinks he is nigh, yea, very nigh, even at the door there*, pointing that way with his hand.

His Opinion being asked, what he thought of the *Cauſe of God*, that now ſeems to lye in ſo *forlorn a condition*, and to have miſcarried ſo much, beſides the hopes and expectations of them that fear and love the Lord? Truly, ſaith he, *how juſtly* it is come upon us, I need not relate, and by what means too, it is *viſible enough*. God's own People have done *fooliſhly*, yea, have *ſinned greatly*. How worldly did they grow? how high and ſtiff againſt each other? How ſolicitous and buſie was every one to ſet up his *own Party and Intereſt* when power was in his hand, without minding the *general and common welfare* of their *Brethren*? The truth is (ſaith he) all Parties have been blame-worthy, and every one more or leſs hath contributed to the *common heap of Guilt*, and may look to *ſhare in the Puniſhment*; yet, ſaith he, could we ſee an *humble, ſelf-denying, ſelf-judging*, and *reforming Spirit among all parties of good men*, and an hearty readineſs and endeavour in every one to *unite, heal*, and *cloſe up breaches* between God and themſelves, much might be hoped; but without this, how weak and feeble muſt our hopes needs be? ſo that though I doubt not (ſaith he) but God will *revive his Cauſe again*, and in due time, not only give it a *new life*, but make it *flouriſh more than ever*, yet not till his People have repented, and gotten their *Pardon ſealed*. I remember (ſaith he) that Text, in *Pſal.* 79. 8. *Remember not againſt us former Iniquities*; or (ſaith he) as the *Dutch Notes* hath it, *the Iniquities of them that have been before*. And ſure then (ſaid he) if *former Iniquities*, and the Iniquities of them *that have been before*, muſt be prayed againſt, till they be forgiven and forgotten, ere better times can be expected; then *preſent Iniquities* muſt be done away alſo. The People of God had need look about them, and ſee what it is that *hinders Mercy*, that *keeps good things from them*, and remove it as faſt as they can, elſe in vain will their hopes be.

Indeed

Indeed, we are apt, ſaith he, to be *quick* in our expectations for good, but *ſlow* in our amendments. I remember a paſſage (ſaith he) in the *Dutch Anotations*, upon the words of *Eve* (*Gen.* 4. 1.) when *Cain* was born; *I have gotten a man* (ſaid ſhe) *from the Lord*, underſtanding thereby *the promiſed Seed which ſhould break the Serpents head*; as if *Cain* had been that *promiſed Seed*, when as it proved quite otherwiſe, God having another channel for that *precious Seed* to be conveyed through, *not ſo ſoon by far in the time of it*, as *Eve* dreamed of. Even ſo (ſaid he) we are apt to conclude upon promiſed Mercies to be accompliſhed about *ſuch or ſuch a time*, and by *ſuch* or *ſuch Inſtruments*, but we may be deceived; and yet *God will not be worſe than his Word*, or let the *Faith* and *Prayers* of his People go away aſhamed. As for his Enemies, they ſometimes ſeem to carry all before them, and think to *remove every perſon and thing* that croſſeth their deſign; but they conſider not that God is able to find or make *new Inſtruments* for his own Service and Glory, when the *old ones* are gone: but the worſt that they do, or can do, even then when their Power and Rage is greateſt, is *more God's work than their own*; For what is it can come to paſs without his *fore-ordination and appointment*, or can poſſibly happen *contrary to his wiſe Decree?* Our Adverſaries think now by this their *ſeverity* towards us, to advantage their own Cauſe; whereas who can tell but that God may get himſelf *more honour*, and we may do him *more ſervice* by *our Deaths* (how ſharp and ignominious ſoever they be) *than ever we did in all the time of our Lives.*

His Wife weeping (as ſhe often did) at his heavenly diſcourſe, ſaying, *Oh what a precious Husband ſhall I loſe!* he ſaid to her, Ah! my dear heart, why doſt thou weep thus? may I not ſay unto thee, as *Paul* did to his Friends at *Ceſaria* (Act. 21. 13.) *What mean you to weep, and to break my heart? for I am ready, not to be bound only, but to dye for Chriſt.* He died for me, and gave his Life for me; and what *greater honour* can befall me, than to die for him? and taking his Wife by the hand, ſaid, *Truly* Mol, *thou wilt greatly engage my heart to thee, if thou wilt now willingly yeeld me up to God.*

Time haſtening, the Warders deſired the Company to depart, and left only two or three Friends in the Room with him, beſides his Wife and Son. Now, ſaith he, as ere-while I took leave of the *Creatures*, let me take leave of *Duties* too, at leaſt in this place, and with you my Friends and dear Relations: for I may now ſay, *Farewel Faith, and farewel Hope, but welcome Love*, for that ſhall remain ſtill, even for

ever;

ever; ſince I may truly ſay with my old Friend, Dr. *Preſton*, I ſhall *only change my place, but not my company*; words uttered by him, when with a ſudden death he went to Heaven.

Then he prayed briefly, but with moſt *pithy* words, full of life and power, ſome of which were as followeth.

O *holy and dear God and Father, the Father of our Lord Jeſus Chriſt, and my Father, look down upon thy poor Worm with an eye of mercy, that is now coming to Thee; it will be an hour of darkneſs if Thou ſhineſt not, ſhine therefore, O thou Fountain of Light and Love! how elſe ſhall thy poor Worm be comforted, or enabled to go through what he is to ſuffer? O take the Sting of Death away; how dreadful will the thoughts of Death be, if that be not done? How ſhall thy poor Worm grapple with the King of Terrors, if Thou be not with him, to ſtand by him and ſupport him? O let all the Sins of thy poor Worm be done away, waſh thou his Soul in thy Sons blood; Remember not againſt him former Iniquities, but prevent him with thy tender Mercies, now when Thou haſt brought him ſo very low. Accompany thy Servant whither he is going; take the Soul of thy poor Worm into thy Boſome, and let thy holy Angels be in readineſs to receive it.* With more words to the like effect.

Whilſt he was finiſhing his Prayer, there was a noiſe at the door, occaſioned by ſome that hafted to come in (not knowing what he was about) to tell him that he muſt prepare for the *Sled*, but that he ſhould be called-for the laſt of the *three*.

In the mean while he fitted himſelf for his Journey; and firſt bethought himſelf of his Cap, ſaying, *Muſt I not carry a Cap to the Gallows?* and ſo looked out the beſt he had. Truly (ſaid he) I had almoſt forgot it, but it may well be excuſed, *for I have not been uſed to theſe things.*

Then he took his Bible (which he promiſed to ſend back and give to his Keeper when he ſhould have done with it) and put it into his pocket to carry with him, as his *beſt and ſureſt Friend and Companion both in the Sled, and at the Gallows.* Next, he put a little bottle of *Cordial* into his pocket for his uſe by the way, if occaſion ſhould be; but I hope (ſaith he) *I ſhall find a better Cordial, elſe I know I ſhall faint for all this.* This done, and his clean linen put on, *viz.* Band and Cuffs, with his Cloak clean bruſhed and fitted about him, and alſo a *new pair of Gloves* put on, which his Wife had provided for him, and which he called his *Wedding Gloves*, he was now in readineſs when-ever he ſhould be ſent for: which a Friend taking notice of

put him in mind of a ſpeech which fell from him the night before, ſaying, Sir, you ſaid laſt night, *The Bridegroom was ready, and the Marriage-Supper was ready, and the Robes and Crown were ready, but that You were not ready*; Me-thinks you *are ready now*, and a *very trim and handſom Bride!* To which he ſmilingly replyed, Am I ſo? the Lord make me ſo; bleſſed be God, I can ſay I am willing to it, as I have good reaſon, for *I* am ſure 'tis the *beſt Bridegroom that ever was, that I am going to.* And you need not be aſhamed to go, ſaith his Friend, conſidering *what garments you are clothed with, and how you are decked* (alluding to thoſe words in *Iſa.* 61. 10.) To which he replied, Whatever we have of that kind, *it is all of our Bridegroom's own coſt*; He is not like other Bridegrooms, for, *He purchaſeth his Bride, he cloaths her, and he adorns her*; *whatever beauty ſhe hath upon her perſon, or love in her heart towards the Bridegroom, 'tis He only that put it in her.*

Some of the Warders at the door, asking if he would pleaſe to go? Doth the Gentleman-Jaylor call for me, ſaith he? No, ſaid they. Then ſaid he, I have not my Warrant yet to go, I muſt ſtay for that firſt, till that come my duty is to be paſſive; it being with me, as it was with *Peter*, who was to be carried whither he would not; yet when I am called, I hope then I ſhall go without further bidding. Then he reminded us of being in the way of our duty, and in that to truſt God; but take heed (ſaith he) of neglect of duty, take heed of *ſinful complyances*, of *apoſtatizing from God*; take heed of *Superſtition, Popery*, and *Idolatry*; keep cloſe to God and his Truth; Oh! truſt God, truſt in him, and then he will never leave you.

And now a Meſſenger was indeed come, to tell him, that the Sheriffs were ready for him; *and I for them*, ſaith he, and ſo preſently haſtned away, without taking leave of his Wife; which one perceiving, ſaid to him, Will you not ſpeak to your Wife before you go? Oh! yes, ſaid he, and then turning back, ſaluted her, and committing and commending her to the Lord, bid her farewel: but ſhe clinging to him, cryed out, Oh *my dear Husband! my precious Husband! what an Husband ſhall I now loſe! whom I have not prized, whom I have not improved as I ought and might have done!* Oh! ſaith ſhe, *what will become of me!* At which carriage of his Wife, though ſome tears were ready to ſtart from his eyes, yet he conquered himſelf, and taking his Wife by the hand, ſaid, *O my dear Wife, ſhall we part in a ſhower?* (which words he had uſed on occaſion once before) *be contented*, ſaid he, *God will be an Husband and a Father to thee and thine*, with

other ſuch like good words, and ſo kiſſing her, turned to his Son *Miles*, whom he took by the hand and *bleſſed him* alſo, and then haſtened to the Sled, deſiring a Friend to ſtay with his Wife and his Son, to comfort them.

When he was bound in the Sled, and ready to be drawn away, one that had ſhewed him ſome kindneſs in the time of his Impriſonment, took him by the hand, and asked him how he did? *Me-thinks*, ſaith he, *I begin to ſee the Lord appearing*, looking up to the Skies, which at that time (ſaid the party he ſpake to) were as *clear and bright* as ever he had ſeen them: To this Friend Mr. *Corbet* ſaid, *Farewel*, and *the Lord requite you for all the Civilities that I have received from you.*

As he rid along he carried his Bible in his hand, with his eyes much fixed upon the *World over him* that he was now going to; and being naturally a very *black, ſwarthy, melancholy man*, and aged alſo, his countenance ſeemed ſad and dejected at a diſtance, which cauſed ſuch people as knew him not, to think his heart within too was like his face without, but they were *much miſtaken*; for, though he abounded not, nor was lifted up with raviſhing joys, as ſome have been, yet he had an *inward, firm, ſolid, well-ſetled Peace and Comfort*, which was not now new to him, but which he had enjoyed and lived upon many years, as is evident by many paſſages which came from him even while in the Sled; take two for inſtance till more come.

When one asked how it was with him, after he had been drawn a good part of his way? he gave this chearful anſwer, *I am well now*, ſaith he, *but I ſhall be better anon, when I am gotten yonder, above that place*, pointing to the Heavens before him.

Not long before he got to the end of his Journey, one came from a Friend to the Sled ſide, to tell him, that endeavours were uſed to get his Body for burial. *What care I* (ſaith he) *what becomes of my Body when I am dead; let them do what they will with it, I bleſſe God my Soul is ſafe.*

Many other *excellent Paſſages* are yet behind, ſcattered in the hands of ſeveral Friends, which cannot be yet brought together; but care is taken that they ſhall not be loſt, but are all preſerved to a more large Account, when the afore-mentioned *Hiſtory of his Life and Death* comes out, together with ſeveral *choice Letters* of his, very worthy of Record; All which will ask ſome time to prepare, and put them into due order for the *Preſſe.*

The *Several SPEECHES* and *PRAYERS*, of Col. *John Okey*, Col. *John Barkſtead*, and *Miles Corbet*, *Eſq*; at the place of Execution, *April* 19. 1662.

UPon *April* 19. 1662. being the day appointed for the Execution of Col. *John Barkſtead*, Col. *John Okey*, and *Miles Corbet*, Eſq; who were drawn on three ſeveral Hurdles from the *Tower* to *Tyburn*. Col. *Barkſtead* was firſt brought to the place of Execution, and then Col. *Okey*, and then Mr. *Corbet*, who, at a good diſtance of time one after another, mounted a Cart, which was prepared for them to ſtand in whilſt they ſpake to the people.

Col. *John Barkſtead* was the firſt that aſcended the Cart; And as ſoon as he was in, he lifted up his eyes to Heaven, and ſaid, *Bleſſed be God*—— and then immediatly one, ſuppoſed to be of the Life-guard, cryed out very loud, *He is almoſt dead; if he be not quickly hanged, he will be dead before: therefore hang him, hang him, before he be quite dead: See how he looks.*

But, being much ſpent, he waved ſpeaking to that: And after he was tyed up, finding the Rope very ſtrait, he would ſit on the ſide of the Cart to reſt himſelf, but could not till the Rope was ſomewhat looſened. After reſting himſelf, it was expected he would ſay ſomething before the other Priſoners came, which was at leaſt half an hours diſtance. The Sheriff therefore ſpake to him to this effect.

Sheriff. *You muſt not ſpeak any thing in juſtification of ſuch an horrid Offence, for which you came hither to ſuffer.*

To which Col. *Barkſtead* replyed, *I cannot ſpeak much, by reaſon of the weakneſs of my body, I deſire to get as much refreſhment as I can before I ſpeak.* Bark.

Then the Sheriff ſpake to Mr. *Haſtings*, who was Under-Sheriff of the County of *Middleſex*, *Will not you diſpatch one firſt of all?* Sheriff.

To which the Under-Sheriff anſwered, *We uſe to hang all together.* (Col. *Barkſtead* then lifted up his eyes and hands to Heaven.) Underſh.

Then replyed the Sheriff, *Let it be according as it uſe to be.* Sheriff.

Then ſaid the Executioner to Col. *Barkſtead*, *You may be going on in your own prayers, and loſe no time.* Execut.

Barkſt. I ſhall be but ſhort; and taking ſomething out of a ſilver Box, putting it into his mouth, lifting up his eyes, ſaid, *I bleſs God, I have a better Comforter than this.*

Then being asked by some person of quality, whether he were not sorry for what he had done? He answered, *Sir, I shall be sorry for whatever the Lord convinceth me to be a sin. When the Lord sets home that upon my soul, I shall express it unto God and man; and truly that must be from him alone.*

Mr. Th. Porter. Then Mr. *Thomas Porter* spake to him, saying, *I am sorry to see you there, but you will be a happy man within this half hour.*

Barkst. Col. *Barkstead* answered, *I have I blesse God, an assurance through Jesus Christ that I shall be so*: but feeling the Cart stir under him (as he did several times before) and thereby the Rope pinched him, he desired it might be eased.

Then Colonel *Okey* was brought towards the Cart, and when Col. *Barkstead* saw him, he lifted up his eyes and hands.

Some of the Sheriffs Officers, when Col. *Okey* came to the Cart, said of him, *that he was a lusty stout brave man as ever fought in* England.

Sheriff. Then said the Sheriff to Col. *Okey*, I hope I need not give you this Caution, *that you make no justification of this horrid Offence, nor to justifie that Offence for which you are brought hither this day.*

Okey. To which Col. *Okey* made this reply; *Sir, I must not lye for God, much lesse for you; I hope you will give me leave to speak what lies upon my Conscience, whether I am guilty, or not guilty: We will speak something of what lies upon us.*

Then Mr. *Corbet* being at the Cart ready to come up, Col. *Okey* stooping down to help him up, said, *Come brother* Corbet, *how do you?* and clapping his hand upon his breast, said, *I thank God, I have it here.*

Okey. Then speaking to the Sherif, said, *May I have my Hat on, or stand bare?*

Sheriff. Which you please, said the Sheriff, you have your liberty for that.

Then Col. *Okey* addressed himself to speak to the People, as followeth.

Colonel Okey's *Speech.*

Gentlemen,

THE Providence of God hath brought me to this place, to pay that which every man oweth. I shall not trouble you with what is superfluous, which is, to tell you of my Family, which of all the Families in *Israel* was the least, and I was the least of that Family. It is not unknown to most here what troubles have been in this Nation, and how eminently the Hand of God did appear therein. Among many others that were called forth to serve the *King and Parliament* (as then the Cause was stated) I was one, unto which I did faithfully according to the best of my power and knowledge. I here do bless God

I was called to that Work: for I am perſwaded in my heart, that it was for the *Glory of God, and the good of his People*, however it was turned at laſt; and if I had as many lives, as I have hairs on my head, I ſhould have ventured them all in that Cauſe. I have nothing upon me as to that, and I thank God I am fully ſatisfied as to that Cauſe; and I ſhall ſay no more to that, but only this in general, That as the Parents of him that was born blind, being asked by the *Phariſees* how he came to his ſight? anſwered, *He is of Age, let him ſpeak for himſelf*: and ſo the Cauſe is ſufficiently able to ſpeak for it ſelf. But as to that which I have been adjudged for, and am come hither to give my Life for, viz. *the Death of the late King*, I ſhall only ſay thus much, That I think moſt of you know, that I was none of the Counſel within or without, neither did I know any thing of the Tryal of the King, or who were the Judges, till I ſaw my Name inſerted in a Paper; and I did ſit there but once or twice: but for any malice to him, I had no more than to my own ſoul, but prayed for him to the laſt hour of his life, as I did for my ſelf; and ſo I have done for this King alſo, which is my duty to do. I have many hundred times ſince I went out of *England*, this two years laſt paſt, and before alſo, begged with tears of the Lord, if there were any iniquity or malice, or any thing of that nature in what I did, that God would ſhew it to me; yea, the like I did this very morning, beſeeching the Lord, that if I had any guilt of his Majeſties blood upon me, or any hatred againſt him, he would reveal it to me, that I might here confeſs it before you all: but I have nothing upon my ſpirit as to that. And what ever other men did, I ſhall ſay nothing to that: as for my ſelf, I can ſay again, I got not any thing by it, but remained in the ſame condition; I was a Colonel before, and was no more ſince: I thank the Lord I am clear in that.

(Then making a ſtop, he ſaid, there is ſuch a noiſe I cannot ſpeak.)

And Sir, I ſhall tell you now what is upon my ſpirit: I take what hath befallen me, as righteous and juſt from the Lord for my unworthy-walking, for being no more zealous for God and his People, no more fruitful in my Generation, and no more thankful: but as for that thing, I thank the Lord, I have no guilt upon my ſpirit. And as for all my other ſins, I confeſs they are many and great, but I thank the Lord he hath given my ſoul the pardon of them all, through the Blood of Chriſt, for his Name ſake, and through the Riches of his Grace, and his abundant Mercy towards me. And now I will only ſpeak a word to you Friends here. You all know we have had many troubles, and much blood hath been ſhed, and there hath been a vacancy as to a

single person: But the Nation did earnestly desire him that now reigns, and I wish from my soul he may reign gloriously and righteously; and reign here so, as he may reign for ever. And now they have the great Mercy they did desire, I wish that they would make a right improvement of it, and that they would walk in some measure answerable to that mercy that they have so much desired. I shall beg this, as a dying man, That as they have received a Mercy, which they account so exceeding great, that they would walk answerable to it, that God might have the glory, and the Nation might yet flourish in Peace and Righteousness. I shall beg of these *Gentlemen, and all others that have a great affection to their King, that they would pray more for him, and love him more; and that they would swear less, and drink less: for, if you were beyond Sea, to hear what I have heard of this Nation, it would make your hair stand on end, and your ears to tingle. They say certainly, that notwithstanding the great answer they have had of their desires, yet, if they go on in the way of wickedness and Blasphemy, which they report do abound in *England*, (for my part I have been a close Prisoner, and have spoken with no body almost since I came) that this Nation cannot stand three years together: therefore I shall make it my humble request, That as this Nation hath flourished and gone beyond other Nations in Piety and Religion, it might flourish ten times more than it hath done this many years upon the same account. It hath been a Nation that hath profest the Gospel, which indeed hath flourished here more than in any other Kingdom, and so it hath had more glory and honour than other Nations; and I desire it may continue, that you may have Peace within your Palaces, and Plenty within your Dwellings. Oh that every man would study in his place to fear God, and honour the King, and to give glory to God, and walk in some measure answerable to those many mercies they have and do enjoy; And, that as they have what they so much desired, every man would now beg that the Gospel may flourish, and that Righteousness and Truth may be in the midst of you. There is something that I shall speak more, I would be loth to speak so, as to offend you in any thing. (Then replyed the Sheriff, *I am glad to hear these Expressions from you.*) Sir, let me tell you, because it's a very great matter, and looks like a black thing that is charged upon us in the *Indictment*, I should have abhorred it, had there not been a face of Authority, an Authority that then was owned; had it not been so, I should have abhorred to have done any thing in that business, as much as any Gent. here; therefore, I thank God, I have peace as to

* *Some of the Guard.*

and Peace as to the Pardon of all mine Iniquities whatsoever, through rich Grace and Mercy. And truly as to the Cause, I am as confident even as I am of my Resurrection, That that Cause which we first took up the Sword for, which was for Righteousness, and for Justice, and for the advancement of a godly Magistracy, and a good Ministery (however some men turned about for their own ends) shall yet revive again: I am confident, I say, That Cause for which so much Blood hath been shed, will have another Resurrection; that is, You will have a blessed fruit of those many thousands, that have been killed in the late War: But I would leave this to all my Brethren and Friends, that they would keep their places, wait upon God, stand still and see the Salvation of God; and rather suffer than do any thing to deliver themselves by any indirect or unjust wayes. If his Majesty had been pleased to have given me my Life, or if I had come over, or heard, (for I had a Warrant for my return into *England* from the House of Commons, but I fell short two dayes, and so was fain to go back) time enough of the Proclamation; I would through the blessing of God have lived quietly, and rather have suffered than have done any thing against the Law of the Land, and I would say this to all good men and others, Rather to suffer than take any indirect means to deliver themselves; but to wait upon God, keep their way, stand still and see the Salvation of God: And God, when it shall make most for his own Glory, and the good of his People will deliver, and that in such a way, that himself shall have Glory in, and the Gospel shall have no Reproach by. But because some think we are enemies to Magistracy, and Ministry; I shall only say this, That I alwaies (I thank the Lord) did pray both for Magistracy and Ministry, and that you might have righteous Laws established, that so *Judgement may run down like a Stream, and Righteousness like a mighty River*: And that shall be my Prayer now, That God would give you Peace and Truth, and scatter them that delight in Blood and War.

Mr. Corbet's *Speech.*

WE are now dying Men, and upon dying ground, & we are now in the presence of the great God, to whom we are now going: Truly I desire to speak in His Fear touching that which we are here come to suffer for. I will only say this (*Mr.* Sheriff) both the Levying of the War, and that Act that we are now accused and condemned for, if they had been done without Authority, they had been abominable; and as to the Authority, I do not come here to do it. The Parliament,

the Wiſdom of the Nation, that now is, hath decreed it down, and ſaid 'tis void; and the Courſe of Juſtice, where we have been, in purſuance of their Judgment, have given Judgment againſt us. Truly, ſo long as that Act of Parliament ſtands on foot, Judges muſt give Judgment accordingly; But there hath been many Appeals about that Authority, and the Nation hath been governed by it, and the Nations about us have owned it; and we are now going to God who is the Righteous Judge, and that Word is upon my heart, *Iſa.* 33.22. Truly, men may judge, and they may make Laws, and it is our duty to ſubmit to the Laws of the Nation, or leave it if we think them too hard. But whatſoever Laws are made, God is our Judge, and he will judge this Cauſe, and God is our Law-giver: It is a Scripture-phraſe, *God is our Law-giver, and He is alſo our King, and he will ſave us: He will judge the Cauſe of his People:* And I hope that the minds of ſober men will wait for that Judgment. Truly, *Mr. Sheriff*, as concerning that common aſperſion laid upon us, that we ſhould be againſt Magiſtrates and Miniſters; the Lord knows it is my Principle, and I deſire there may be a ſtanding ſetled Government, a godly Magiſtracy, and likewiſe a godly Miniſtry in this Nation: And I pray God grant that his People may be bleſſed under them. And truly, for the Magiſtrate that now is, the hand of God hath brought him into the Throne: while I have been in other Nations, I have bleſſed God, and deſired the Lord that he may rule for God, and be a terror to evil-doers, and countenance the true Profeſſors of the true Proteſtant Religion, that he may defend both Religion it ſelf and the Profeſſors of it. Truly, there have been many (as they call them) Sects and Hereſies, that have ſprung up in theſe latter times; but bleſſed be God, there have been alſo great appearances of God, and much Light is broken out, more in this Nation, than I could ever hear of or ſee in the Nations round about, though they profeſs the ſame Religion. I have been among many whom they call Reformed Proteſtants, but of true Proteſtants, ſuch as hold out their Profeſſion in their lives, there are more in this Nation than elſe-where, and they are not to be compared for number, bleſſed be God, and the Lord encreaſe them, and multiply them daily; For the glory of the Nation is not in a multitude of People only, but of ſuch as fear the Lord, and worſhip God, and lift up his Name; and truly, my deſire and prayer is, That the Goſpel, the true and glorious Goſpel of God, the Goſpel of Jeſus Chriſt may have a free courſe in this Nation, and may be glorified in the *lives* of men as well as in their *words*.

As for the particular way of Worſhip that I am of, I ſhall only

ſay, that in my Judgment and Conſcience I have and do underſtand that which is called the *Congregational way*, to be the neareſt to the Word of God, and I do freely bear my Teſtimony to the *Confeſſion* of it that is extant, which was made at the *Savoy*: but with this, that alſo of the *Aſſembly of Divines* that was made in the time of the *Long Parliament*; and the *Declaration* they made concerning *Religion*, ſaving only as to the Diſcipline-part: as to the other, I do fully ſubſcribe unto it; for I think that the ſaid *Confeſſions* are the moſt clear of any *Proteſtant Confeſſions* (whereof I have ſeen divers) that are extant. And in Forreign parts they will confeſs as much.

Mr. Sheriffs, As to what I ſhall deſire for the Nation, (for truly we are taking our leaves of it, and we ſhall ſee your faces no more) that which I upon the knees of my ſoul do beg for this Nation, is, That as they are *Proteſtants* in Name, and take *that* upon them in Profeſſion, ſo their Lives may be anſwerable. Truly, nothing doth more dread my ſpirit, and cauſe me to fear the Wrath of God to come upon this Nation, than when I hear that amongſt thoſe which bear the names of *Proteſtants*, there is ſuch Prophaneneſs, Drunkenneſs, Swearing, and ſuch Abominations that are not to be named, no not among moral men. The Lord ſtop the courſe of them, as alſo the growth of *Popery* and *Superſtition*, and that the Truth of God may break forth, and that men may love it: for truly, the Goſpel is worth the loving; the Truths of God are worth loving: And if we love them, then truly God will love us, and bleſs us.

Mr. Sheriffs, For my own part, if there were any here that I knew I had wronged, I would ask them pardon and forgiveneſs if I knew them. I muſt confeſs I have been in many publick Actions, I have been of all the Parliaments ſince the late King's Reign; and in the beginning of this Parliament, I muſt confeſs (being call'd to it) I did think it was my duty, to act according to the ability God gave me, and to deny my ſelf. I thank God for it, I came with an Eſtate to the Parliament; and I bleſs God for it, I ſpent it while I ſat in the Parliament. And truly, I thank God, they cannot find any Eſtate that I have forfeited, for I have none to forfeit. This buſineſs that we are here for, I was very far from being a Contriver of. When the Bill came into the Houſe, I muſt confeſs, I being a Member of the Parliament, did ſomewhat wonder at it, and did ſpeak againſt it: but when it was paſt, and I was named to be a Commiſſioner, truly, it being done by *that*, that was called the *Authority of the Nation*, I did think I was bound to [illegible] in that reſpect. I will ſay no more. I never

ſat but once in that they called the High Court of Juſtice, but for that I'le ſay no more, I do not come to condemn that Authority and Power; neither will I now (becauſe the Parliament, and the Nation, and the Spirits of Men are againſt it) juſtifie it. (And being a little interrupted, he ſaid) I will not ſpeak to offend any man. Truly, I thank God, I never got any thing, either of Kings Lands, nor Biſhops, nor Dean & Chapters Lands, I never knew what belonged to the Trade of Buying or Selling Lands. I thought I was in a better way, looking to that Station which God had called me to: And as my Brother ſaid, let men hold to their Stations, and to what God hath called them, and ſo ſerve God and their Countrey, and let them not be afraid. And I think it is the honour of good Chriſtians, and of good People, to be obedient to the Government they are under, and to uphold it to the uttermoſt. I have not much more to ſay; If any man hath done me any wrong, (as I perceived when we came along, ſome peoples tongues were againſt us) I pray God forgive them. I deſire not to open my mouth againſt any of thoſe Reproaches we met with. Some I perceived did expreſs their love, and their love to my ſoul; and I hope God will hear their Prayers. And while we are in the Land of the Living, I ſhall deſire to do as we have done ſince his Majeſty came unto the Government. When we were in *Holland*, we did pray for the King and the Government, and deſired of the Lord that they might ſettle Peace in the Nation; which if we love our Countrey we ought to rejoyce in, and our private intereſts muſt give way to it. And truly I ſhall deſire even from my very ſoul, that if any man here or elſewhere hath wronged me, that the Lord would forgive them. And truly the Court of Juſtice that paſt their Judgement upon us, as the Law ſtands, I think, did according to their Places. And if we may have liberty in a few words to commend our ſelves to God, I ſhall trouble you no further. And I thank you for your Civility.

Then Collonel Okey *ſpake a few words, as followeth.*

Col. *Okey.* Mr. Sheriff.

I will not trouble you with any thing that he hath ſaid, ſomething of which I thought to ſpeak, as to my own Judgement. But this I would leave among you that live in the land of the living. I have been in moſt Reformed places where they call themſelves *Proteſtants*, but I muſt tell you, there is a great deal of difference between their Miniſters and the Miniſters that be in *England*; and ſo of their Profeſſors. And therefore as God hath given you ſuch Miniſ[illegible] as ſcarce any other Nation hath beſides, ſo that you would honour [illegible] reſpect them; as alſo

those that are Professors and godly People; not such as have a *shew* only, but those that are *really such*, that you would countenance them, and honour them: for, as for Ministers and People that live according to the Word, I think there is not such again in the World as are to be found in these Nations.

I shall add one word further: I was, as near as I can reckon, a Major and Colonel sixteen years in the Army, (I only speak that, because I have a word to say to another thing) I do not know whose Ox or whose Ass I took away in that sixteen years time; and if I have done any man any wrong, I hope and desire they will forgive me, as one that had many failings. And whosoever hath proceeded against my Life, either in *England* or *Holland*; for there was one in *Holland* (who formerly was my Chaplain) did pursue me to the very death (where I remained but two nights, and was going back again, for I had done my business) But both him, and all others upon the Earth, I forgive as freely, as I desire the Lord to forgive me. I have no malice either to Judge or Jury, but desire that the Lord would forgive them; as also those in *Holland* that sent us over, contrary to what they did engage to my Friends: We will say nothing of them, but pray God our blood may not be laid to their charge, nor to the charge of any in *England*.

Then Col *Barkstead* addressed himself to speak, as followeth.

Colonel Barkstead's Speech.

Mr. Sheriff,

I Shall as near as I can observe your order, and not willingly do any thing that shall give offence. I must confess the weakness of my body is such, which hath not been of a day, but of a long time, that it will not give me liberty to speak much; and I have had this advantage, that my Brethren have spoken before me; and were I to speak at large, I must speak over the same things which they have spoken already, and I am unwilling to trouble you with that, because you said your time was overslipt, and therefore I shall only speak to the Cause, as it was at first stated; and I hope, without offence, we may say something to that, so far as the Acts of Parliament have sealed it up, or rather left it open. Truly, therein I did engage very freely at the beginning of the War, for *King and Parliament*, and in the place to which I was chosen, I bless the Lord he made me faithful to those I served: as to what hath been since that, I shall forbear to speak to, only in the general say, That before, and since I came into this late trouble, I have begged of the Lord to give me a sight of all my sins,

and shew me a Pardon in the *Blood of Jesus Christ*; which, through free Grace and Mercy, I can say the Lord hath done. I could not have stood with so much Comfort as I do now at this time, if he had not given me assurance of the Pardon of all my sins; for where he hath spoken Peace, there is none can speak War or Trouble.

I conceive it not proper to give you here an account of my Faith; for if I should, I should go very little aside from my Brethren that have spoken before me: that which hath been my Judgment and my Practice, hath been the *Congregational way*; I must own that, and do. I should much rejoyce to see a spirit answering that great Mercy that the Lord hath given to this Nation, I mean that great Mercy that he hath bestowed, in giving them the Gospel, and that in such a manner, as truly we, though we have been some hundreds and thousands of miles among the *Protestants* abroad, yet I do not know it to be so pure, as it is in this Isle, blessed be the Lord: and I hope to the Nation of *England* the Lord will give hearts to walk accordingly.

And as to the business of the Government of this Nation, as it now stands, I have prayed for it, and can pray for it, and shall so long as I have breath pray for it; and do from my soul desire that the Lord would bless the King, and give him a heart to rule for Him and his Glory, and then I am sure the Lord will prosper him.

Indeed, as to those that fear the Lord in the Nation, I could wish that the Lord would settle them, and make them of one mind; but that is the work of the Lord, and it must lye there; and truly, He will do it in his time. I must confess I speak the rather to that, because there hath formerly been something acted by me towards persons that were not of my Judgement, which I have seen since was very hard; and I bless God, I have seen it, and have been sorry for it: and therefore I do desire that all that fear the Lord, would make it their work and their business, to study to love God, and to love one another, and to love the Nation wherein they live, and to give no disturbance to it: For certainly, Sir, I should leave this as that which the Lord hath setled upon my heart, their work is *to sit still*, yea, their strength is to sit still; for the Lord will do his work in his own time; and when he comes to do the work, there is none shall hinder. I think you have all had experience of it in the late works which the Lord hath done; for I must own it his.

Indeed, Sir, I am sorry that my weakness of body doth prevent me from speaking more to you; yet I do bless God that I have this opportunity. And I shall say further, to [illegible] there is a Truth (and I

hope I may speak it without offence) that is much upon my spirit, and I am confident I shall speak it without any offence at all. I think we are all here Christians, and there is none here (I think) but saith the Lord's Prayer, and sayes, *Thy Kingdom come, Thy Will be done in Earth as it is in Heaven, &c.* and I hope they go through the Prayer, and say why they do pray that Prayer; also say, *For thine is the Kingdom, the Power and the Glory, for ever, and ever, Amen.* God hath given the Kingdoms of the Earth to *JESUS CHRIST*, He shall Reign; and happy and blessed is that King and Nation that hath Him for their King. And, certainly, for his Majesty that now is, to reign under *Jesus Christ*, is no dishonour at all to him. For *CHRIST* doth, and shall Rule over all the Kings, Princes and Nations in the World. And therefore, indeed, this is that Kingdom that is most certain, and that we do desire, and all pray that it may come; and I do wish that all persons would have a tenderness, and not to be at enmity with, nor hate, nor, as much as they can, cut the throats of those that own that Kingdom, and the coming of that Kingdom.

As to other things, there hath been so much said, that I shall forbear speaking; only this, as to the business of the King, I bless God I can say it, I was no Actor or Contriver, either within or without. I was many miles from this place when that was doing: I was put in by the Authority that then sat, and I was called and chosen to that work; and truly, what I did, I did without any Malice, without any Contrivement in the least; and did even to the very last pray for him: And since his Majesty that now is, came to the Throne, I have, as I have prayed for my own soul, prayed for him, and that he may reign in Peace and Righteousness, to the Glory of God, and the good of all the people of the Nation. I shall not trouble you with more, because I see your time is past, and my weakness is such that I am necessitated to break off.

Then Col. Okey *spake further, as followeth.*

Mr. Sheriff,

It is not only our Judgments now, but it was our Practice when we were beyond the Seas; we did shun any Disputes, nay, we avoyded occasions of seeing our own Countrymen, because we would have nothing to do with the affairs in *England*, but to pray for them, and to perswade to be quiet, and to sit still; so that we may say, as *Paul* did in another case, *They neither found us in the Temple disputing, or wrangling, or stirring up the People*: only our work was *to pray for them.*

Then Mr. *Corbet* said, Now we have done speaking to men, we may now speak unto our God; truly, he must help us, and give us his own Spirit: men may say prayers, and reade them, but to pray in the Spirit, and to pray so, as to be accepted with God, requireth much strength and assistance from Him. Then Mr. *Corbet* addressed himself to Prayer.

Mr. Corbet's *Prayer.*

O Lord our God, our dear and heavenly Father; Thou that art the great and mighty God, the God of Glory: all the Nations of the World are unto thee as the drop of the bucket, and as the dust of the ballance. *O Lord, what are we then that are dust and ashes, sinful dust and ashes? Oh! look upon us, look upon us in our Lord* Jesus Christ *that great Mediator. Oh we desire to come to thee in the Name of that blessed Mediator; we pray thee let us have acceptance through him; O that we might come unto the Throne of Grace through Him, and obtain Mercy at thy merciful hand, and finde Grace and Help now in this time of need. Truly, Lord, it is a day, a day of need for thy poor Worms that stand in thy presence, that are despised of men, that are condemned of men, as not worthy to live in the World. Oh our God, then mayest also justly destroy us, and then mayest justly condemn us, and then wo be to us. Oh! Forgiveness belongs unto thee, Mercies belong unto thee. O Lord, we acknowledge our Iniquities here in thy presence, and in the face of this great People. O Lord, against thee, against thee only have we sinned, our Iniquities are gone over our heads, they are a mighty burden, too heavy for us. O Lord, we desire especially to bewail our Gospel-sins, our walking unworthy of the Gospel, our Barrenness under all the means of Grace that we have enjoyed; our Unthankfulness for those Glorious Appearances of our God in these dayes, in these Nations, O we have withheld thy Truth in unrighteousness! O! we desire to bewail our sins against Love, and our sins against Light; and our sins against thy Mercies: though we have professed the Gospel, and the Truths of Jesus Christ, yet O Lord, where is that Love, and that Fruitfulness that should have been found among us? O how much dishonour hath thy holy Majesty had from us in all our stations? O! we desire also to be humbled for our Family-sins, and the sins we committed in our stations, that thou our God didst call us to. O Lord, we desire to acknowledge that thou art just and righteous in all thy Chastisements, thy great Chastisements that have been upon this Nation, and upon us, and our Families: We desire*

fire, Lord, to humble our ſelves before thee, and to cover our faces with ſhame here in thy preſence, and in the preſence of this great Aſſembly. Woe unto us, for we have ſinned againſt thee? But, Lord, are there not Mercies with thee, are there not tender Mercies, multitudes of tender Mercies, that thou mayeſt be feared? Truly, ſuch poor Wretches as we are, coming in unto thee, have Mercy from thee through Jeſus Chriſt. *Oh theſe ſins of ours, and of every one of us, and thoſe multitude of ſins that thy poor Worm that now ſpeaks is guilty of in thy ſight, our Lord* Jeſus Chriſt *he hath born; He was made ſin for us. Now Lord, where ſin is, there is ſhame, and grief, and curſe, and wrath, and death. O Lord, hath not He born our ſins, and ſo likewiſe our ſhame, and carried our ſorrows? O Lord, what ſhame was caſt upon Him; as thy poor Worm are at this day and at this time a ſhame in the eyes of many preſent? O Lord, he was deſpiſed and rejected of men. Oh did he not ſuffer death? did not that Righteous One, that Holy One ſuffer death? O He died for thoſe ſins of ours; He was cut off from the Land of the Living; He poured out his Soul unto death. Nay, Lord, bleſſed Father, it pleaſed thee to put Him to grief, and He hath born our ſins, and O Lord, the chaſtiſements of our Peace was laid upon Him, he was made ſin for us. Bleſſed Lord, we will lay all our ſins upon the head of the ſcape Goat, upon our Lord Jeſus Chriſt; Him thou haſt given to be a Propitiation. O dear Lord, in Him, and through his Blood thou haſt found out a way of Atonement for ſin, and by that one Oblation that He once offered, He is able to ſave to the uttermoſt all that come unto thee through Him. Lord, we come in the Blood of that Mediation, we deſire to lay hold on the Atonement and Propitiation that He hath offered up unto thee; O He hath ſatisfied thy Juſtice: He that knew no ſin, he was made ſin, and thou didſt lay our ſins upon Him, and thou haſt accepted of that Satisfaction that He hath made, and thou haſt raiſed Him from the dead, and ſet him at thy right hand; and though He died but once, yet by that one Oblation he hath ſatisfied for all our ſins. O! here is the Blood of God, the Lord Jeſus Chriſt, which was God and man. O that Righteous one, He loved us, and died for us that we might live; He bare thy Wrath, that we might be reconciled, that we might find mercy; yea, and through Him thou art merciful. Thou God of Mercy, ſhew Mercy to our ſouls, and to the ſouls of all thoſe in this great Aſſembly that is met here: and dear Father, accept us in his Mediation. Oh 'tis our comfort, though He dyed but once, having ſatisfied thy Juſtice, thereby He doth ever live to make Interceſſion for Sinners: Lord, here is Comfort for poor wretched Sinners:*

ours; the Great Mediator that is so pleasant in thy sight, whom thou hearest always; O he doth continually live to make Intercession for us: we pray thee, in and through Him, accept these poor Prayers of ours, these poor Petitions and Requests of ours, which we make known to thee: O it is pardoning love we seek, O Reconciliation with thee, before we go hence and be seen no more. O Lord, we do believe that thou hast sealed our Pardon, that thou art reconciled to us, and that there is Peace betwixt thee and our poor souls, through that great Peace-maker, else it would go ill with us now we are going out of this world. O come and sprinkle every one of our souls with that precious Blood. O that we, that are in our selves vile Wretches, may yet stand righteous before thee in his Righteousness. O the same Righteousness of Christ which thou hast appointed: for thou hast made him to be Righteousness for us, and Sanctification and Redemption, and He is the Lord our Righteousness. O put that Robe upon us, that glorious Robe of his Righteousness, that we may be presented now, not having our own righteousness, for that is like a vile filthy Rag, a menstruous cloth; but cloath us with that Righteousness, that we may be presented before thee in and through him without spot, and without wrinkle, before thy presence, through him with exceeding joy. O thou hast made him our King; O that he would now undertake our Cause, the Cause of our poor souls. Come, Lord Jesus thou King of Saints, come, tread our Enemies under our feet, especially that great Enemy. O Lord, he hath conquered Satan, he hath born our sins, and hath condemned sin. O he took the likeness of sinful flesh, and in his flesh condemned sin in the flesh; O that now through his Righteousness we might fulfil thy holy Law: He is our Righteousness, his obedience we now fly to. O dear Lord, thou hast set before us, as a Refuge to fly unto, that blessed hope, even those Glorious things the Gospel holds out. O the hope of Eternal Life, which thou that art the faithful God that canst not lye, hast promised unto us. O thou hast set this hope of perfect Justification and perfect Sanctification before us; O thou hast held it forth, this same hope of Righteousness thou hast set it before us, and now we fly unto it in this day of our distress to lay hold upon it. O thou art pleased, Lord, that we might have strong consolation, thou art pleased to confirm this thy Covenant with an Oath, That by two immutable things, the Covenant of God, and the Oath of God, we might have strong Consolation. Now we fly to this Covenant through Jesus Christ. O be a God in Covenant with us: Father, say to us every one, that we are thine, that thou art in Covenant with us; and then say, Fear not, Worms. Else,

ah Lord God, now were we to encounter with Death, that King of Terrors, what would become of us? but O Lord, speak Peace to us, speak Comfort to us, thou God of Comfort, O comfort our hearts; O Lord, it must be done by our dear Lord Jesus Christ *himself. Our Father hath given us Everlasting Consolation; come and comfort our hearts, O comfort us with thy Love O Lord; O set thy Banner of Love over us. Thou dost not despise the affliction of the afflicted, blessed be thy Name. We have found thee, Lord, we bear witness to thee before this great Assembly; O thou hast not despised the affliction of the afflicted, thou hast seen us in our low estate, and been very good to us. We have had a Banner of Love over us, and we bless thy Name for this very Affliction that thou hast laid upon us. O that we could bear witness to thee in the face of this great City, and before this great Assembly, of thy Goodness and Faithfulness, and of thy Mercy, which endures for ever. O we have tasted of thy Love, and it's good to cleave unto thee. Father, thou art a Refuge to the Poor, and Strength to the Poor and Needy; come and be a Refuge to us in this great Storm: Truly, we are to go through a great Storm before we come unto thee; O that we may finde Death a sweet in-let and a passage into thy blessed Arms through Jesus Christ: When our poor souls shall be coming to thee, we pray thee give thy Angels charge over us, and strengthen us against the fears and terrors of Death; O let fresh strength come from Jesus Christ at this present. It is not all the Graces we have had will now do us any good, unless we have fresh supplies. Our fresh springs are in thee;* Arise O Spring. *O the Fountain of Life! now let it come flowing upon our poor souls, that we may be presented before thee with exceeding Joy. Lord, let us hear that same joyful Sound,* Come, ye blessed of my Father. *O though we be despised of men, and some they reproach us: O but Lord forgive them, and the Lord pardon them; whosoever hath done us any wrong, the Lord pardon them, through Jesus Christ we beg it. And, blessed Father, we pray thee let us hear this joyful sound,* Come, ye blessed of my Father, inherit the Kingdom prepared for you. *O there is a Crown of Life laid up for them that love the Lord! Thou knowest thy poor Worms desire to love thee; O dear Lord, shed abroad thy Love in our hearts: and though we be now dying, yet we desire to love thy Name; though thou art now correcting us, yet we have cause to love thee, and bless thee; O shed abroad thy Love in our poor souls. O Lord we pray thee come and accept us, and let our cry come and pierce the heavens: O Lord let us now be looking for, and hastening to the glorious Appearing of that blessed Hope, our*

Lord Jesus Christ. He that shall come, will come, and will not tarry. *Come quickly, Lord. O that thy Servants could see thee, as thy Servant* Stephen, (*in much-what such a condition as we are in*) *he saw Jesus Christ standing at thy Right-hand. Though we cannot look upon thee with our bodily eyes, yet we desire to see thee with the eye of Faith. O we pray thee look down upon us, and Lord, strengthen our Faith; and that our Faith may not fail,* O let us obtain the end of our Faith, the salvation of our souls. *And, O that thou wouldest strengthen us, according to thy Glorious Power, with all Patience in this hour. O Lord, though our hearts would faint, and flesh faint, O Lord, thou art the God of our strength; come, lay hold upon us, lead us by thy Righteousness, and let thy Everlasting Arms be under us. O dear Lord, let us taste of Love in this bitter Cup; O we pray thee let us see thee in Mercy; do not correct us in thy Wrath. O we bow our knees to thee, let not this Affliction be in thy Wrath: We are under the wrath of men; but Lord, do thou forgive, and let us be under thy Love; and lay no more upon thy poor Worms, than the strength that thou shalt now give us through Jesus Christ, will enable us to bear: and come and take us into those Mansions that our Lord Jesus Christ hath prepared. Is it not thy promise to go and provide Mansions for us? our fore-runner is gone to appear for us in Heaven now before the Throne of Grace; O hear us now in him, and dismiss us now with a Blessing.*

And the Lord blesse this Nation; the Lord blesse the Government; the Lord continue thy Truth, keep the Gospel still in this Nation, which hath been the glory of it; O let thy poor People glorifie thy Gospel in their lives, 'tis that we beg of thee for the Lord's sake: and do thou prevent those heavy Judgements that hang over our heads; Lord, pardon those great Abominations that thine eyes do see, that Prophanation of the Sabbath: O the spirit of Prophaneſs is broken-out among us! O we desire to be humbled and mourn for it; Lord, turn from thy Wrath, and dear Father, continue thy Gospel in the purity of it. O the Lord forgive the sins of those that hate thy Name: thy Wrath is kindled against us, and therefore it is that thou dost rebuke us; but we pray thee give thy People a Spirit of returning to thee, and do thou heal our back-slidings, and give us a Spirit of Love to Thee, and to thy Truths, and one to another; and take away the Envy betwixt Ephraim *and* Judah. *Thou seest these bitter Contests; we pray thee put a stop to them, and let thy People be of* one heart and one mind, *and let them mind the great things of Jesus Christ, and those Truths that are after Godliness; let those be*

more and more enquired after, and imbraced by the People of these Nations; and the Lord grant that those Superstitions and Idolatries that are a provocation in thy sight, may not be brought into the Nation; for thou art a jealous God, and if we go that way, thy Wrath will be kindled once more; but Lord, shew Mercy to England, *and do not take away the Gospel, nor remove thy Golden Candlestick from the midst of us. And the Lord bless the Government, and the King thou hast set over us; that which we beg of thee for him, is, That he may rule righteously; and let him hate whom thou hatest, and love those whom thou lovest. And blesse the Ministers of the Word, them that are faithful to thee, Lord, continue them in their Liberties, and let not our Teachers be removed into corners; blesse them that are faithful to thee, and make them more faithful* —— (Being interrupted, after a while he proceeded as followeth.)

O Father, we have many Suits to put up unto thee: but we now commit our selves unto thee; here we are, Lord, we will roul our souls upon thee, and rest and wait for thy Salvation. We pray thee accept of us; forgive the sins of this duty; O sprinkle the Blood of the Lord Jesus upon us, and take us into thy Arms. Father of Mercy, that comfortest us in all our Tribulations, come and comfort us in this hour, and do thou accept of us in Christ, for through him we offer up our selves, our souls, a sacrifice. Father, accept of us, and our sacrifice, &c. The Conclusion was omitted, because of a bussling among the horses.

Then Col. *Okey* addressed himself to Prayer, as followeth.

Colonel Okey's *Prayer.*

MOst Glorious, most Holy, Eternal, and most blessed Lord God, who art the glorious Creator and the blessed Maker of all things, who art from Everlasting to Everlasting, blessed for evermore; Thou art worthy to be praised from the rising of the Sun, to the going down thereof; Thou art the mighty God that art cloathed with Glory and Honour and Majesty, as with a garment, and Thou art the Fountain of all that's good, and the Well-spring of Everlasting-life. O Lord, we are once more in thy glorious Presence, the Lord hath been pleased to give us this opportunity, that we may once more pour out our souls to thee in the Name of *Jesus Christ*, before we go hence and be seen no more. Now we pray Thee for the Lord Jesus sake, as thou hast been pleased to put a price into our hands; so, O Lord, we pray thee for Jesus Christs sake give us hearts to improve it. O Lord

we pray thee convince us, in whose glorious presence we are, and of the great Work we are now about; we are before Thee, the Eternal and Unchangeable Lord, who searchest the hearts, and knowest our thoughts, and Thou knowest with what intents we pour out our souls before Thee at this time. O blessed Father, we beseech Thee for Christ's sake, draw nigh to us, that we may draw nigh to Thee our God. O that thou wouldst pour down Thy holy Spirit, that we may pour out our souls before Thee. O Lord, we pray Thee for Christ's sake, give us the Spirit of Wisdom, and the Spirit of Understanding, and the Spirit of Knowledge, and the Spirit whereby we may cry, *Abba, Father*. We are not now come to tell long stories of our Iniquities; time and strength would fail us; they are as the hairs of our heads, and as the sands of the Sea-shore: but, O Lord, we are before Thee in the Name of *Jesus Christ*, humbly to intreat and beseech Thee, O for the Lord's sake to look upon us; there was never any more unworthy of Mercy than we are, yet never any poor Wretches stood in more need of Mercy than we do. We humbly pray Thee for the Lord's sake extend Mercy to us. O Lord, do not remember against us what we have *done*, but remember what the Lord Jesus Christ hath *suffered*; and when Thou hast look'd upon thy dear Son, then look upon thy poor Worms: O Lord, we humbly pray Thee for Jesus sake forgive whatever is past, cover us with the Righteousness of Jesus Christ, let none of our nakedness appear, we beg for the Lord's sake: O that the Lord would be pleased to speak Peace now to our souls. Blessed Father, we have in some measure (blessed be thy Name) the assurance of thy Love sealed to our souls by thy glorious Spirit; we humbly pray Thee, O Lord, we beseech Thee for Christ's sake look upon us, and come and pour down thy glorious and holy Spirit upon us; and let us, we beseech Thee, have yet more Assurance that our Sins are pardoned, that Thou hast found out a Ransom for us; that our Names are written in the Book of Life, and that we shall not die, but live for evermore, because we are washed with the Blood of Christ, even with the Blood of Thy dear Son, who hath loved us, and died for us, and washed us with his own Blood. O that the Lord would be pleased now to come and warm our souls with thy Love, that they may never be cold more. O Lord, we beseech Thee, receive us into the Everlasting Arms of thy Mercy. O Lord, we beseech Thee for Christ's sake, that Thou wouldst now let us see (as *Stephen* once did by the eye of Faith) even Heaven opened, and the Lord upon the Throne, and Jesus Christ at his Right hand, and the glorious Angels receiving

our ſouls into thy everlaſting Mercy. Bleſſed Father, we beſeech thee for the Lord's ſake, that Thou wouldſt be with us, and bleſs us, and the Lord ſhew us Mercy onely upon the account of our Lord Jeſus Chriſt. And we pray Thee bleſs us, and with us, all Thine all the World over; Remember thy Churches from the riſing of the Sun to the going down of the ſame. Think upon this Nation wherein we live, we humbly beg for the Lord's ſake that *England*, *Scotland* and *Ireland* might live in thy Glorious Preſence; and that *England* may be a quiet habitation for thy People to dwell in. Oh for the Lord's ſake, as Thou haſt given them a Name, and a Goſpel above any other Nations that we have heard of, or ſeen; ſo pour down abundance of thy Spirit, and give them Grace and hearts, that they may walk anſwerable to the Goſpel, and be a Nation for thy Glory, more zealous than any other Nation. And Lord, we humbly pray Thee continue the Mercies they yet enjoy, and remove and divert any Judgements that they feel, or fear. And for the Lord's ſake, bleſs him that Thou haſt been pleaſed to ſet over us, let the King live in Thy ſight; we humbly beg that he may reign ſo here, that he may reign in Glory for ever; that he may be a Nurſing-father to thy *Iſrael*, and that he may be a Friend to thoſe that are thy Friends, and an Enemy to thoſe that are thy Enemies, and Enemies to thy Goſpel; let him remember that he is but a *Steward*, and he muſt ere long give an Account, and the Lord grant that he may do it with much joy, and not with grief: and bleſs the Council, do thou pour down thy Spirit upon them, and guide and direct them to do the things that may be for thy Glory, and for the Comfort of their own ſouls. And bleſs the Faithfull Miniſters of the Goſpel, O that the Lord would double his Spirit upon them, and that the Lord would be pleaſed abundantly to encreaſe the number of them; let not that Judgment come upon the Nation, that the Godly, Faithful and Holy Miniſters ſhould be removed from us, that their eyes ſhould not behold their Teachers; Lord, let us not have a Famine of thy Word for the Lord's ſake, but that the Goſpel may continue in more ſplendor and glory than ever it hath done heretofore. O that the Lord would be pleaſed to keep Idolatry out of this Nation; O let not that Judgement befall this poor Nation for the Lord's ſake. And we humbly beg for thy Name ſake, that the Lord would be pleaſed to look upon this great City; Thou haſt made them famous for Religion, and for owning the Goſpel; but Lord grant that they may not decline, but that they may abundantly improve their gifts and graces, and that they may walk humbly and

thankfully; and Oh that the Lord would be pleased to bless the City and the Nation from one end to another, and that he would give them the Blessings of the right-hand, and the Blessings of the left, that they may have the dew of Heaven, and the fatness of the Earth, and that they may provoke and stir up one another to praise Thy holy Name, and to live in Love, Unity and Peace. O Lord, we pray Thee for Jesus sake look upon us in thy Presence, and shew Mercy to us, and look in love and mercy upon any that are near unto us; we leave them with Thee, we commit them into thy hands: We beg for the Lord's sake, shew Mercy to us, and be with thy poor Servants; and, Lord, we pray Thee accept of us and our services in Jesus Christ, and pardon our deadness, our weakness, our wanderings, and all our sins, even for our Lord Jesus Christ's sake, since we came into thy Glorious Presence; and we pray Thee to accept of us, and to do us good, and receive us to Mercy and Glory: And all, only for the glory of thy Name, and for the sake of our Lord Jesus Christ, who died for us, and rose again, and lives for ever at Thy Right-hand: To whom be all Honour and Glory and Praise, for evermore.

Then Col. *Barkstead* addressed himself to Prayer, having first spoken to the Sheriffs these few words following.

Mr. Sheriff,

I do see your time is spent, and we are drawn up into a very narrow compass. And I hope you will take my word now as before, I shall only speak a word or two unto the Lord, and no more.

Col. Barkstead's *Prayer.*

O Eternal and ever-blessed Lord God, Thou who sittest upon the highest Heavens, who hast the highest Heavens for thy Throne, and the Earth for thy Footstool; We poor Creatures are here by Thy Providence, brought at this day, to this place, at this time, and by Thee it is that we are in the Condition we now are in; for which, O Lord, we blesse Thee, and for which we can bless thy Name. Blessed be thy Name, O Lord, that Thou wert pleased before Thou broughtest us hither, to speak Peace to our poor souls in the Blood of Jesus Christ; and blessed for ever be thy Name, that Thou givest in Assurance of Peace, Pardon, and Reconciliation to our Souls at this very minute; blessed be thy Name: Dear Father, for the Lord's sake continue it

and to draw forth the hearts of thy poor Creatures, even while our breath is in us, to bless thy holy Name. Father, we pray Thee, remember the Nation in which we live; the King whom Thou hast set over the Nation, Lord, make him Thine, and cause him to rule for Thee in Righteousness, and for thy Glory; that so, Lord, he may rule to the Comfort of all that fear thy Name. O dear Father, look in mercy upon all that fear thy Name in the Nation, make them all of one heart and mind to advance thy Name and Glory, to live in Unity one with another, and to make it their business to seek Peace and pursue it, that so they may thereby truly advance the Kingdom and Scepter of Jesus Christ, who is coming, and will come: O dear Father, carry forth the spirits of thy People to love Thee, and one another, and to walk closely, and humbly, and holily before Thee all their dayes. Remember the Relations of thy poor Creatures here before Thee; Lord, do good to them that we leave behind us, we commit them into thy Arms, Lord, take them into thy Arms: O Lord, Thou hast said in thy Word, Leave thy fatherless Children, I will preserve them alive, and let thy Widows trust in me. Lord, it is Thy Word, and this is Thy Commaud that we should leave them with Thee; therefore we leave them in Thy Arms. Dear Father, we desire from the bottom of our hearts, freely and fully to forgive all that we any wayes think have done us wrong in any kind whatsoever (freely and fully) either in England, or elsewhere; and we pray Thee shew kindness to those that any wayes have shewed kindness to us, for the Lord Jesus sake reward all their labour of love a thousand fold into their bosoms. Look in mercy upon the chief Magistrates that are here at this time; dear Father, pardon their sins, and reconcile them unto thy self in the Blood of the Lord Jesus Christ, in which we pray Thee wash their souls: And, O Lord, as for the person that is now appointed to take away our Lives, and to destroy our Bodies, dear Father, do not Thou destroy his Soul, but wash his Soul in the Blood of Jesus Christ; even that person that is to wash his hands in our Blood, O pardon him, and let not any of his sins be remembred before Thee. We leave our selves with Thee, and blessed be Thy Name, Thou hast been good unto us, and thy Presence is with us, and there is nothing that gives trouble to us at this moment. Father, continue this thy Loving-kindness to us. O Lord, Thou hast not (blessed be thy Name) caused Death to be terrible to us; no Lord, thy poor Creature can say with freeness and Comfort, that there hath not been any thing of trouble or terror that hath past thy Servant since he came into this place, either for what he is to suffer,

in the manner of his Sufferings, but here he is before Thee, and begs further help and ſtrength from Thee, being willing to ſurrender up his Soul to Thee, in and through the Lord Jeſus Chriſt.

Then Col. *Okey* ſpake a few words more, as followeth.

I did break off duty, becauſe you deſired it, and I would not be troubleſome to you. Then he very earneſtly expreſſed himſelf further, as followeth. *O love the Lord, and hate all things that are evil. I have found by experience, more evil in the leaſt ſin, than good in any thing this world can afford.* Therefore I beg it of all that are here, *To love God, and to hate that which is evil. The Lord give you Peace and Truth.* I hope our Relations ſhall not fare the worſe for us, but that you will ſhew them kindneſs. And as to what my Brother ſaid, *I thank the Lord, I have the Aſſurance of his Love, and the Pardon of my Sins through the Riches of his Grace, and Free-love in Jeſus Chriſt.*

After this Col. *Barkſtead* called a young-man, who was known to him, and taking a Silver Box out of his pocket, he charged him to give it to his Daughter.

Their Speeches and Prayers being ended, the Executioner cleared the Cart of the reſt of the people who were gotten in, and then pulled down their ſeveral Caps over their eyes, and upon the lifting up their hands, the Cart was drawn away; at which time Col. *Barkſtead* eſpecially was heard to ſay, *Lord Jeſus receive our Souls*; and after he had hanged for a little ſpace, he lifted up his hand.

That which many did eſpecially take notice of, was, That there was not ſo much as the leaſt attempt made by any to raiſe a triumphant ſhout upon the drawing away of the Cart; but there rather appeared the ſymptoms of an univerſal face of Sadneſs in that vaſt and generally tumultuous Aſſembly, who were the Spectators of their ſeveral Deaths.

They all hung near about a quarter of an hour: The firſt that was cut down was Col. *Barkſtead*, who was quartered according to the Sentence, the other two hanging all the while.

The next cut down was Col. *Okey*, Mr. *Corbet* hanging ſtill, who, after Col. *Okey* was quartered, had the Execution done upon him alſo, according to the Sentence.

Their ſeveral Quarters were brought back to *Newgate*, about five of the Clock in the Afternoon, to be boyled.

A brief Account concerning Col. OKEY'S FUNERAL.

WHen Col. *Okey's* Body was quartered, it pleased the King to send a Warrant to the Sheriff of *London*, to deliver the *macerated* Body to be buried where his Wife should think meet. Which thing being granted, without Petition or Application from her, or his Relations; and the Rumour of his *Funeral* suddenly flying about the City, and the place appointed at *Stepney*, (where his first Wife lieth in a fair Vault, which he purchased formerly for a Burying-place for him and his Family) there was a numerous Concourse of sober, substantial People assembled to *Christ-Church*, to attend the Corps, and some thousands more were coming thither to that purpose; so that there were in view about Twenty Thousand People attending that Solemnity, at, and coming to the place aforesaid, who in a solemn and peaceable manner behaved themselves, as that affair required: Yet it so pleased the King to revoke his first Grant to Mris. *Okey*, and by the Sheriff of *London* to disappoint and send home again the Company attending the *Funeral*; which Sheriff, with much harshness and many bitter words, did his work. The People, though much troubled at the disappointment; yet, so soon as they understood the Kings pleasure, departed, and left the mangled Limbs to the dispose of them that had devoted them to the Gibbet and Ax; the Company left many a thousand sighs to attend him to his then unknown Grave.

That Night the Body was carried to the Tower of *London*, and there, by Mr. *Glendon* Parson of *Barkin*, was buried with the Service-Book, afresh wounding his bleeding Limbs thereby: but Rapes are imputed only to the Ravisher. Mr. *Glendon* could not but say, that his Body was laid there, *in sure and certain hope of a Joyful Resurrection*. His Testimony was true, though a Poet of their own.

And now there he lies, and the Tower of *London* is his *Tomb*.

His *Epitaph* he partly writ in the hearts of thousands at the place of Execution.

FINIS.